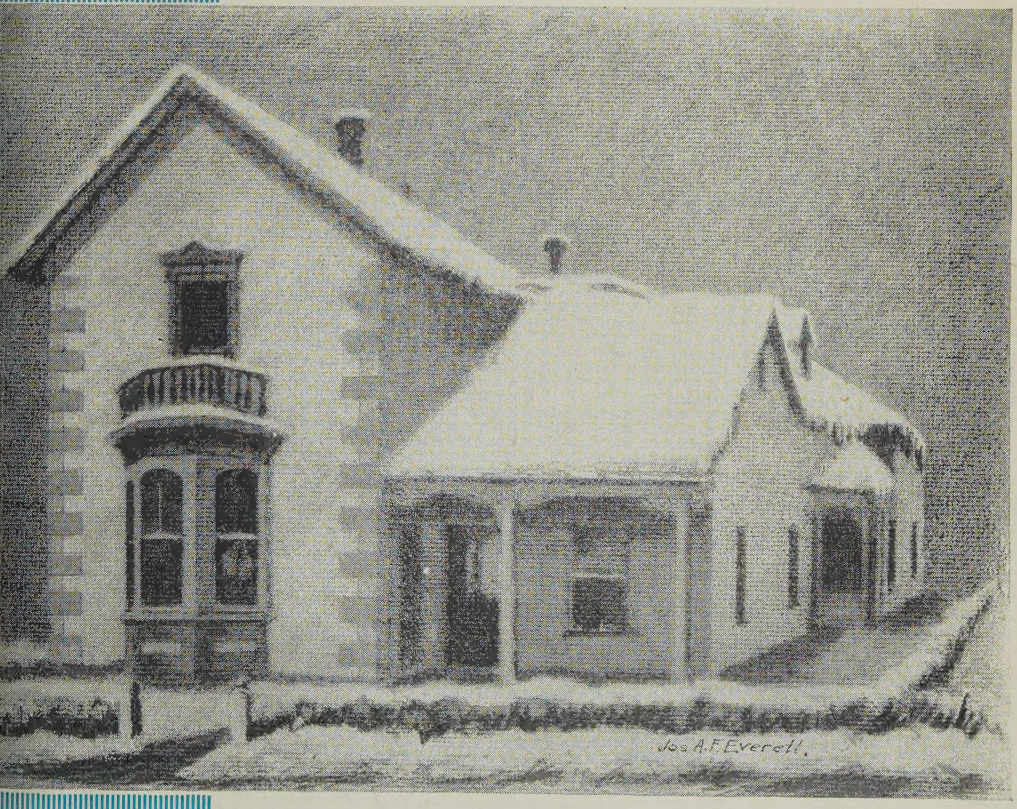
The Relief Society Magazine

Volume XXIII NOVEMBER, 1936 No. 11



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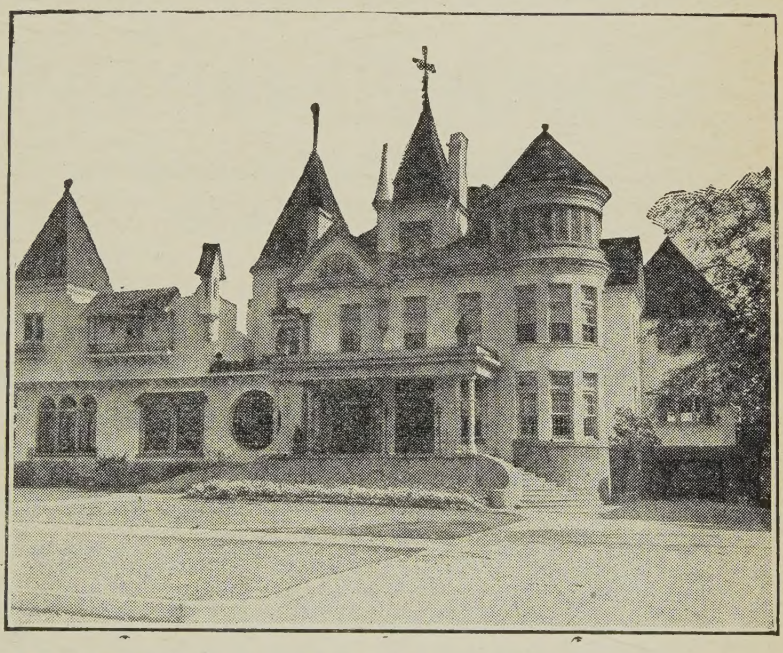

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THE RELIEF SOCIETY MAGAZINE

Organ of the Relief Society of the Church of
Jesus Christ of Latter-day Saints

VOL. XXIII NOVEMBER, 1936 No. 11

CONTENTS

Be Brave, O Heart! ..... Bryce W. Anderson 669
Frontispiece 670
My Husband ..... Augusta Winters Grant 671
An Appreciation ..... Dessie Grant Boyle 672
Inscription Plates by Pres. Grant to His Daughter Rachel 674
Letter Written by Pres. Grant to His Daughter 676
My Father ..... Rachel Grant Taylor 676
If We Could See Beyond the Surface ..... Josephine Gardiner Moench 678
Some Outstanding Characteristics of Pres. Heber J. Grant .. George W. Middleton 679
President Heber J. Grant ..... Dr. John H. Taylor 682
Why Build Monuments ..... Mary Grant Judd 684
Relief Society Conference ..... Julia A. F. Lund 687
Greetings ..... Louise Y. Robison 687
Department Meetings 689
General and Stake Officers' Meeting 708
General Session ..... Julia A. F. Lund 714
A Wish ..... Carlton James Balfour 718
Happenings ..... Annie Wells Cannon 719
Editorials:
Best Wishes 720
We Thank You 721
Our Project 721
Lesson Department 722
My Song ..... Adeline Rasmussen Ensign 734
Little Boy ..... Theora Jensen Box 734

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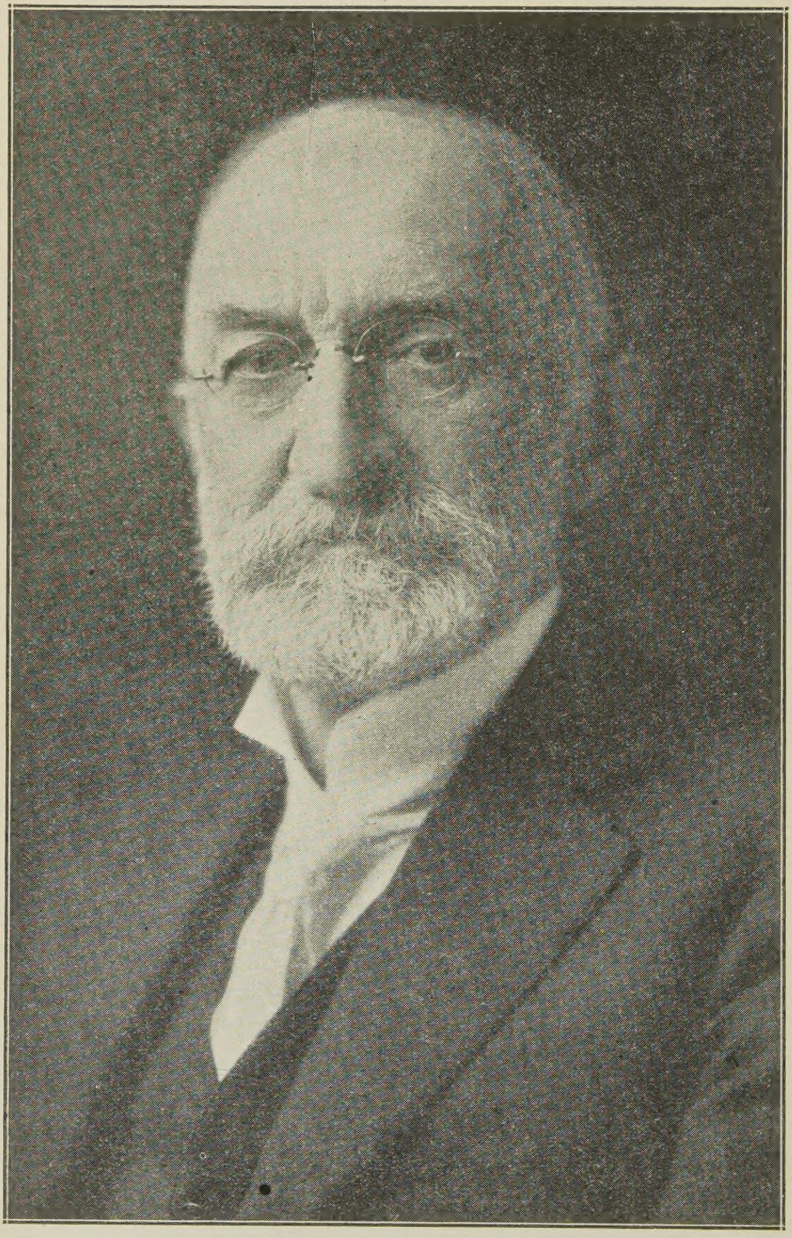
BE BRAVE, O HEART!

By Bryce W. Anderson

Be brave, O faltering heart!
The battle, nearly lost, may yet be won:
No race is ever o'er till it is run,
And blue skies always follow after dun.
Be brave, O heart!

Be brave! There is yet time
To win the bounty, ere the day is past.
To those who strive for long enough, at last
Success must come. No die is ever cast
Beyond return. Be brave!

Be brave! Let not the crime
Of quitting mar the glory of your fight;
For though the world be black as Stygian night,
Somewhere beyond the clouds there is a light—
Somewhere a star. Be brave!



PRESIDENT HEBER J. GRANT

The
Relief Society Magazine

VOL. XXIII NOVEMBER, 1936 No. 11

My Husband

By Augusta Winters Grant

FIFTY-TWO years I have spent with my husband. In that time we have shared sorrows and joys; have known hope and disappointment, but disillusionment in each other, never! Our love and respect have increased with the years.

Now at eighty we enjoy life to the fullest. We echo in our hearts Browning's verse:

"Grow old along with me!
The best is yet to be—
The last of life for which the first was made:
Our times are in his hands
Who saith, 'A whole I planned,
Youth shows but half
Trust God, see all, nor be afraid!'"

WE have many tastes in common —we love people, simple amusements, travel, reading, music, art; we enjoy having our friends come to both our city and canyon homes, but dislike intensely any formality. We have great satisfaction in going to the Temple together.

I APPRECIATE the consideration and generosity which have always been shown me by my husband, but hesitate to draw aside the veil of our intimacy, except to say that no woman could have had a better husband than mine has been to me.

One amusing little incident will illustrate his kindly nature. Partly in fun, partly in earnest, I suggested one day that I tell him and he me any little oddities that might annoy each other. I mentioned one or two of his slight idiosyncrasies, and then said, "Now you tell me some of my little frailties."

There was a slight twinkle in his eye as he replied: "You haven't one."

AS a Latter-day Saint wife I honor my husband as a man holding the priesthood. It is my firm conviction that if the women of our Church would rely unfalteringly upon the inspiration of their husbands, in all important matters concerning their family affairs, they would find that their husbands would grow in the power of discernment and decision through the exercise of their priesthood.

I, who know my husband better than anyone else possibly can, know him to be a man of God, that he desires to understand the mind and will of God, and in humility to do it. I therefore not only uphold him as head of my household, but head of the Church.

An Appreciation

By Dessie Grant Boyle

ONE of my very earliest recollections is of my fifth birthday. My mother put a new dress on me, made my curls and tied them with a new blue ribbon, sat me on her lap and said, "Now you are getting to be such a big girl that I am going to tell you a great secret." After explaining what a secret is she told me my real name was not "Pattie Harris" but Dessie Grant, and that "Uncle Eli" was my father.

I AM father's fifth daughter and the oldest child of my mother—Emily Wells. I was born after father was made an apostle and during the years when raids and persecutions were being waged against the general authorities because of plural marriage. For this reason it was necessary for mother to live away from home until I was six years old, and for our identity to be kept a secret. As I look back on those first years of mother's married life and think of how timid she was, how she loved home and family, I marvel that she ever endured being away.

I think there were three things that made it possible for her to be cheerful and reasonably happy. They were, her great faith that everything would work out for the best and that she was doing right; her keen sense of humor that made her an optimist and able to laugh at the inevitable; and greatest of all, her love for, and confidence in father. She knew that he did everything he could to make her life as easy as possible. She felt always that what he did was right and that as long as he lived everything would be well with her and with us. And it was.

The recollections of father's and mother's life together and their influence upon my life are among my happiest and most sacred memories. I have far too many blessings to count them, but I feel sure that my two greatest are my testimony and my parents. Father has been the strongest influence in my life, first through my mother, who kept him ever before us when we were young, and later through my intimate associations with him.

The fact that we lived away and seldom saw father leaves me with no childish remembrance of him. He never played or romped with us, or told us stories, or carried us on his back to bed. Mother did these things. But he was nevertheless an influence in our lives from our earliest childhood.

I BELIEVE my first consciousness of him is of his great generosity and that he liked to make lots of people happy. The first Christmas I can remember we were living in Southern Colorado, many miles from the railroad. It was difficult to send things there, and, I suppose, very expensive. But one day shortly before Christmas a wagon stopped in front of our house,—an event did you say? Mother said she only saw two strange wagons all the time we lived there and this was one of them. A man got out of the wagon and began unloading boxes, sacks, barrels and packages. There were oranges and bananas—great delicacies for that day,—there were apples and candy, nuts and raisins. There were lovely dolls and toys and new dresses and a seal skin coat for mother. The most

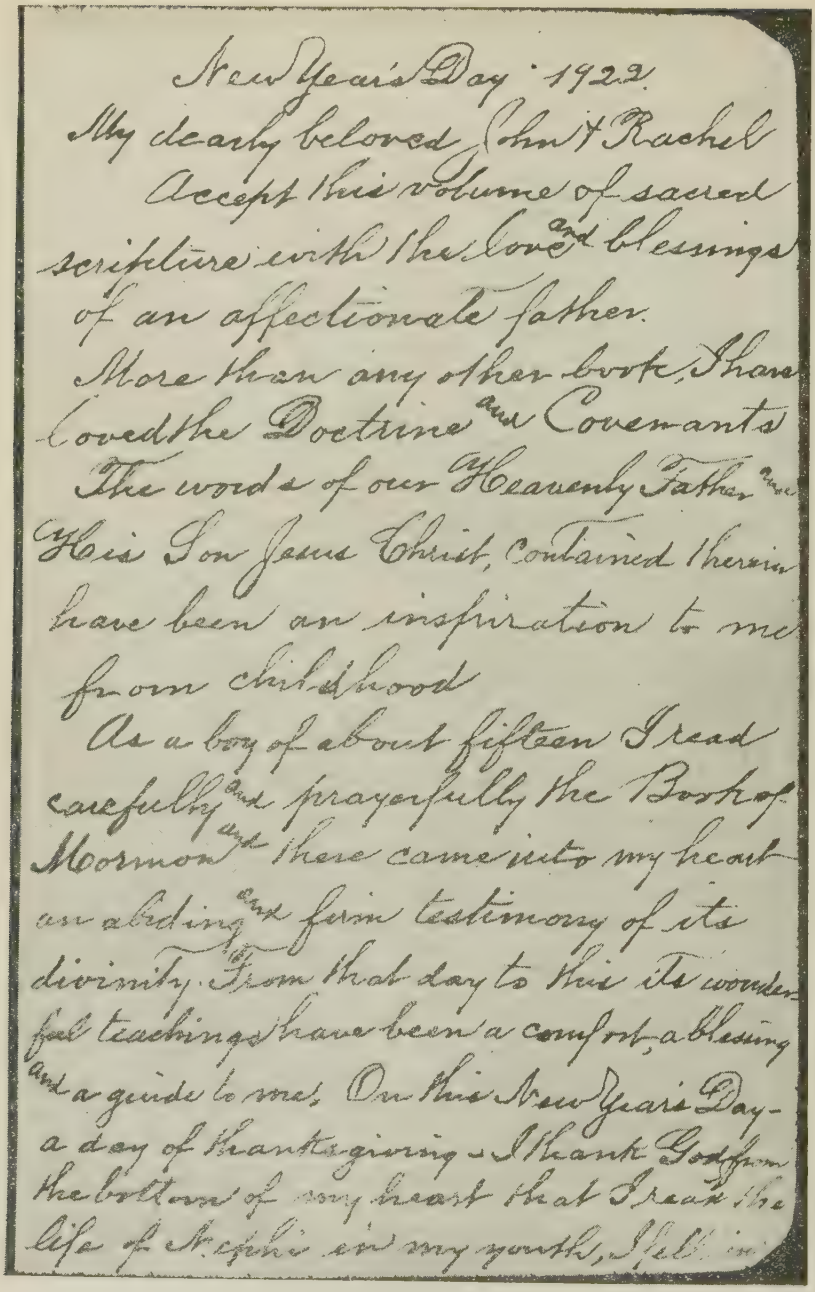
thrilling things imaginable! This arrival of things from father not only completely changed our Christmas but that of all the people in the town, for they were all invited to share with us. There was plenty for everyone.

SOON after this, Grandpa Wells died. Although it was taking a great chance father let us come home to live. Thus we ended our days on the "underground." I had only seen him a few times, but burned into my childish consciousness were the truths that father was the most generous, kindest, most considerate father any little girls ever had, and that he would do anything, or make any sacrifice for the good of his family. This was because he loved us so much, and we must never do anything to make him sorry or ashamed of us.

MY sisters and I were young when mother died, but one of the things she bequeathed to us was her great love for father and her belief that he was a tower of strength to lean upon in times of sorrow or trouble. We already knew this, but her death brought it forcibly before us. We looked back upon her long, sad illness with the realization that father had not left one stone unturned to bring peace, comfort and ease to her, nor to us.

HIS example of how to act in time of sorrow was the greatest possible comfort and help to us. We were proud to be his children and partook of his love, faith and courage. He has taught us to love life, but not to fear death; to be happy even in the face of trials and to make our Heavenly Father our best Friend. He has given us every educational advantage: schools, travel, pictures, books, music, plays. Busy as he has always been, he has never been too busy to plan for our welfare, and that of his grandchildren, great grandchildren, his close and distant relatives and his friends. He has always listened with an understanding heart to our troubles and has helped us out of them.

AS I have grown in years and faith and understanding I stand amazed at father's accomplishments. I could tell of his honesty and fairness, his courage and fearlessness. I could tell of his gentleness, his great humility and his abiding faith, of the wonderful example he is to his family and his Church. Or I might tell of his work for the dead or his life as a great missionary. But it seems to me that the thing that will be said of him as he stands before his Maker to be judged will be, "Well done, thou good and faithful servant. Thou hast kept My two Great Commandments. Thou hast loved the Lord, thy God with all thy heart, and with all thy soul and with all thy mind, and thy neighbor as thyself."



New Year's Day · 1922.
My dearly beloved John & Rachel
Accept this volume of sacred
scripture with the love & blessings
of an affectionate father.
More than any other book, I have
loved the Doctrine and Covenants
The words of our Heavenly Father and
His Son Jesus Christ, contained therein
have been an inspiration to me
from childhood
As a boy of about fifteen I read
carefully and prayerfully the Book of
Mormon & there came into my heart
an abiding and firm testimony of its
divinity. From that day to this its wonder-
ful teachings have been a comfort, a blessing
and a guide to me. On this New Year's Day -
a day of thanksgiving - I thank God from
the bottom of my heart that I read the
life of Christ in my youth, I felt in

These pages contain the inscription that President Grant wrote in the volume of the Book of Mormon and the Doctrine and Covenants that he presented to his daughter Rachel and her husband. They reveal his beautiful character, his great love for the Scriptures, his testimony of their divinity, the comfort and joy he gets from perusing them. Thousands of books has he inscribed with helpful messages.

love with him then, and his life has influenced mine for good more than any other character in ancient history, sacred or profane - save only the Redeemer of the World.

While the people of the world generally are in doubt regarding God and Jesus Christ I thank the Lord that He and His Son have revealed themselves and spoken to man in our day (Read Sect 76 vs 20-24 also Sect 110 - vs. 1-4

In the darkest hours, when death has entered my home, or when financial and other troubles have oppressed me I have gone to the Book of Mormon and the Doctrine and Covenants for inspiration and comfort and have never gone in vain

May the contents of these inspired books bring the same joy, peace, comfort and confidence to your lives as they have brought to mine is my most earnest and sincere prayer.

Your affectionate father.
Heber J. Grant

Letter Written by President Grant to his Daughter

My Father

By RACHEL GRANT TAYLOR

I WAS born of goodly parents." These, the first words in the sacred record that bridged the span between ancient and modern revelation, find an echo in my heart. I too was born of goodly parents. How "goodly" none but members of the family circle can ever know. As I had been trying day after day to find words to tell you of the bond between father and his girls, there kept recurring the thought of the "Sacred To Me" section of my Gleaner Treasures of Truth book.

In that book was a birthday letter written shortly after my dear mother's death. In all the years between that letter had been a cherished treasure, and no other eyes had seen its pages.

Should I share it with you? At last, though it caused me a heart pang, I decided I would be generous, for I felt that no words of mine could paint in its truest colors the portrait of my beloved father as did his own words of counsel, confidence and love. You may read my letter.

ASTOR HOUSE
New York

"August 26th, 1893.

"My Darling Ray:

"It is with difficulty that I am able to bring myself to appreciate the fact that in a few days you will be fifteen years old. I confess that it seems to me but yesterday since I came home from a little trip to Ogden or some other place and for the first time you were able to walk three or four steps. I remember that you kept walking back and forth from your mamma to me for a long time and seemed to think that you were doing something very wonderful and I was very much pleased indeed with your efforts in walking. I have watched you grow from a little babe to almost a young lady and I have had all the pleasure and pride that a father could possibly have in seeing you growing up with a love of the truth and a desire to do that which is right. I have worked early and late for my loved ones and I have taken much pleasure in supplying all their wants and I have been thankful for the success that I have had in my business so that I could add to your happiness and that of the others that I love so much. I have sometimes wondered if I had done less working and more visiting and talking with my little ones if it would not have been wiser, but I am not going to do any complaining now.

"I find that there is a great change and that many of the things that we

have had in the past that have added to our pleasure will have to be gone without in the future and that perhaps much of the work that we have had done by others will have to be done by us, but I am thankful to feel that I am sure of your love and support and that you will without complaint take up your share of the burdens. I have been pleased with your labors so far in life as I have seen that above all things that the desire to do right and to be honest was first and foremost with you and I pray God with all my heart that you will always feel this way. I think more of your doing right than of all the gifts and graces in the way of good looks and fine things that this world can produce.

"You have a labor ahead of you in this life that is *very important* and that is much greater than usually falls to the lot of a girl of your years, and this labor is to assist in the rearing of your brother and sisters. Your example will do more to lead them in the right path than almost anything else that can happen. I will not be home much of the time as when I am not away on business I will be on missions for the Church and the time may come when some of the little ones will not give that heed that they should to the wishes of their Aunt Gusta, and your example in this regard will do more than words to keep them in the right path. If you are careful and thoughtful of all that you do and your example is all that it should be the little ones will follow it and the task of your Aunt Gusta will be one of love and pleasure; but on the other hand in case you and Lutie do not do all in your power to aid and assist in rearing the children, Gusta will find her labor almost more than she can endure. I know that today she feels to thank the Lord for the sweet task He has given her in having you and the rest of the children to rear. I feel that you will do all that it is possible to do and I thank the Lord that you feel this way.

"It will soon be your birthday and I write to send you *all the fond love* that it is within my power to send you and *to wish you with all my heart many, many happy returns of the day.* You will soon be in your 16th year and you must commence to have serious thoughts. I was hard at work when I was 16 earning part of the money that we were living on, and while I do not want you to go to work I do want you to save all that you can by helping at home, and above all I want you to be cheerful and happy in any and all work that you have to do. I feel that you will do all that I suggest and I am as thankful as I know how to be that you have been all that I could ask so far in your life and I pray that the Lord will watch over and protect you in the future as He has in the past. You will be going to parties and to sociables in the near future and I want you to be careful and never allow the slightest liberty to be taken by any of your escorts. There are very many of the young men among us as well as in the world that are not good and that have no regard for virtue and that is a dearer treasure than even life itself. Your mamma taught you very plainly in all things of this kind and you must remember all that she told you and watch over the other children now that she has gone and teach them as she taught you. I want you to always be free and frank with me and your Aunt Gusta as well as with mother as the safe way is to do nothing or have no companions that you do not want us to know all about. You must be as careful of your grandma's feelings as possible and do all that you

can for her, as she is an old lady now and in the providences of the Lord she can't remain with us many years, and while some of the things that she wants done may not be just as we would like, we had better try to please her as it will be a pleasure to recall that we did all that we could to make her contented and happy. I regret, my darling girl, that I can not be home with you on your 15th birthday, as I had hoped that I could be there and that I would be able to add something to the pleasures of the day. I send you the fond love of a devoted father and an earnest prayer that you will be blessed and prospered of the Lord all the days of your life.

"I want you and all of us to so live that when we have finished this life that we will meet with a fond welcome from the Lord as well as your dear sweet mother. I shall not purchase you any present to remember the day by, but I will send you a father's blessing with his assurance that the life that you have led in the past has been pleasing to him and has added much to his happiness and to ask that you go on in the future making him happy by doing all the good that you can and by attending to the labors that you have before you from time to time with cheerfulness. Once more sending you *all the fond love and sweet kisses* that a letter can carry, I am, with a heartfelt prayer, that God will bless you always,

"Your loving and devoted father,

(Signed) "Heber J. Grant."

If We Could See Beyond the Surface

By Josephine Gardner Moench

"Irresponsible youth," I remarked of a boy
As he squandered his earnings away;
But he rescued a child at the risk of his life
In a burning apartment that day.

"A heartless coquette," I said of a girl
Flirting on without semblance of ruth.
As a wife she became, in the years that sped by,
The soul of devotion and truth.

"Hard hearted policeman," I said of a man
As his cold harsh commands reached my ears;
Then I saw him the soul of benevolence true
Kindly drying a little child's tears.

"Eccentric reformer," I thought of the dean
As I floundered to follow her thought;
Then in homage I bowed as I listened with awe
To the wisdom profound which she taught.

If we could see beyond the surface,
Or look for the best always,
Faults to blame would be quite hidden
Behind the good to praise.

Some Outstanding Characteristics of President Heber J. Grant

By George W. Middleton

TURNING backward the pages of memory I recall very vividly the first time I ever saw President Grant. He was a young apostle then on one of his official visits to the southern end of the territory. Of course I knew about him but had never seen him nor had the pleasure of hearing him speak. There was a well packed house in the old tabernacle at Cedar City. It was a stormy night but the inclement weather had not deterred the people from coming out to hear the new apostle. I must have been in my early teens, at that impressionable age when our emotions lie near to the surface. The clean cut incisive style. and the downright earnestness of the speaker made a profound impression on me which I have never forgotten. When the wind outside raised to a tempest, the speaker said, "Now, I can out-talk that storm, and shall only need to know how loud I must intone my voice to make you all hear. If anybody fails to hear let him hold up his hand."

PRESIDENT GRANT has a style of oratory that is all his own. Of course, any man who preaches so much is bound to repeat himself, especially when there are so many demands on his time that he could not, if he would, plan sermons. At a big gathering of prominent people at Detroit a few months ago his speech was quite a sensation, and his audience gave him an ovation, and begged him to speak again in the banquet that was to follow. There is an underlying sense of humor in many of his pungent sentences which is very pleasing, and people never hear him once without wanting to hear him again. It is a remarkable thing that although he is within a few weeks of his 80th birthday his vim and vigor and earnestness has known no abatement, and he speaks with as much force as he did half a century ago.

A YEAR or so ago I went with President Grant down to Cedar City. He was responding to a request to dedicate a new church and as it was in my native section the people had asked me to come down with him. We drove over to the hospitable home of his daughter, Mrs. Clifford Young, at American Fork for an evening dinner and then took the road through the dark night for Fillmore. "Put your speedometer at fifty miles an hour," he said to the chauffeur boy, "and keep it there. Do not let it indicate any faster or any slower speed." After a few hours' rest in the early morning we were on the road again and kept the even pace of fifty miles an hour to Cedar City, where we arrived in time for the first meeting. After carrying through two lengthy programs we were on the road again, and that same evening met an overflow crowd in the tabernacle at Fillmore. The next early morning found our speedometer still registering fifty miles an hour as we sped back to the city. I tell this to indicate the alacrity of President Grant's movements, and the many things he accomplishes by crowding so many hours into a day and making every minute count.

ONE outstanding characteristic of President Grant is moral courage. You may not always agree

with him but you always know exactly where he stands on any issue, though it may be sometimes detrimental to his own interest. If he thinks he is right nobody ever need fear that he will back down. His word is as good as his bond. When the Church leaders decided that it was better to give up plural marriage than to continue the harassing struggle with the federal government it was naturally a trying time for all those people involved. After the Church gave its word of honor President Grant only inquired into the validity of their pledge, and then became staunch and immovable in his resolution to fulfill that obligation. He has absolutely no sympathy for those misguided people who fail to realize the sacredness of a promise, and so far as he is concerned they have had no quarter and cannot expect any.

IN the early experience with national politics in this state it was natural that there should be irregularities in the nature of "gum shoeing" and whispering campaigns. People had to learn by experience how to respect absolutely the rights of others. There had been considerable bad feeling engendered previous to the time of President Grant's incumbency as president both among the Mormon people and our non-Mormon neighbors. But when Heber J. Grant assumed the presidency he said: "There shall be no Church influence in politics." For the eighteen years of his rule there has not been the suspicion of Church interference in anything that does not concern the Church, and his reputation for absolute fairness has appealed not only to the members of the Mormon Church but to our non-Mormon neighbors. Everybody knows that no matter what might be President Grant's own private opinion or preference he keeps that to himself and never advises anybody how to vote, nor does he allow his subordinate officials to express opinions that might influence others, contrary to their own convictions.

PRESIDENT GRANT related to me once a remarkable testimony he received while traveling in Arizona. I cannot repeat the details of it now, but it was of such an impressive nature that he has never since doubted the veritv of Mormonism, and his whole life has been devoted to its service. Every thought and every act of his life has been directed to the fulfillment of his duty as an officer of the Church, and every other activity of his life has to be made subordinate to that first impelling duty.

In the same way President Grant has been loyal to his friends. If he is once your friend he is always your friend. The voice of slander has had no place in his life. He is not seeking for faults in your life, but for those virtues which make you worthy of his friendship. He is no fair weather friend who smiles upon you today and frowns upon you tomorrow, but he is always the same. His devotion to his own family is remarkable. His interest in his children's welfare has been uniform and constant; there has been no slightest sign of partiality, though his numerous daughters are of three different mothers. His absolute sense of justice has bound his family to him with a sense of great veneration and love.

ONE of the most outstanding virtues of President Grant is his great liberality. He has naturally been a conscientious guardian of the large Church fund over which he is the trustee-in-trust, but he has been liberal with the ward and stake

officials who applied for funds to build chapels and to meet other contingencies that came up in their administration.

But with his private revenues he has felt that he could do with them as he pleased. Each year he has sent books by the thousands to friends all over this western part of the continent, and I should imagine to other parts far away. In homes very widely sundered I have encountered books inscribed with his classic penmanship, and dedicated in kindly words with the greetings of the Christmas season to friends who must all remember with gratitude this kindly consideration. He is truly a princely giver who never lets his left hand know what his right hand has bestowed. When kindred or friends were in trouble, delinquent tax bills were met, hospital bills liquidated and sums of money advanced as free will offerings. If he thought a friend would like a nice picture or a desired book or any other thing that would make him happy, it was forthcoming without the least thought or hesitation.

He seems to have an ambition to die poor. Quite recently to help out the cause of the Church effort to take all its members off the dole, he advanced twenty-five thousand dollars out of his own pocket.

Perhaps the most remarkable things about President Grant are his wonderful vitality and his ability for sustained work. When you consider that in a very few weeks he will be eighty years old it is amazing to see how much in each day he can accomplish. His temperate life no doubt has to do with this; he has never been poisoned with tobacco nor whisky nor any other harmful thing, but beyond that there must be a durability in his physical fibre of an unusual order. You remember the Wonderful One Hoss Shay created by the imagination of our great physician poet, Doctor Oliver Wendell Holmes, had all its parts so tempered in texture and durability that it ran perfectly for a hundred years to the day and then went to pieces all in a heap. The one is fortunate who can approximate this simile in his own physical make-up, and round out his octogenarian or nonogenarian life or even reach the century mark possessed of his faculties and blessed with good health. It is hard to predict week by week and day by day what is going to happen to one who is past the scriptural allowance of three score and ten years, but here is one who is already ten years to the good of that limitation and is in much better physical condition than he was twenty years ago, and whose mind has retained its resiliancy and whose thought is just as buoyant as ever. Many men long before the eightieth year are going with drooping shoulders and with a look of self-pity in their countenance which is distressing. But here is a man with his head erect, his skylight and sidelights open and his mental and physical responses as alert as in his younger years. With perfect self-reliance he is seeking no man's pity, but wants only an opportunity to work out the fine destiny which the Lord has mapped out for him, and to stimulate others with his virile example, and his kindly demeanor to his fellows.

Is it luck, is it good living, is it destiny, or is it a combination of the three that enables one to come up to the score of eighty years with such mental and physical poise that he looks as if the race reaches yet far into future time, and as if the daily routine might continue its rhythmic regularity for many years to come. Perhaps it is luck that preserves us

from accidents and accidental infections; no doubt it is good living that keeps our resistance at a high mark; but perhaps it is destiny that casts some into the mold of a Lincoln instead of a Ford.

LET us wish that this kindly good man may have a long series of years yet to continue his useful life, and that his fine example of energy and integrity may stimulate many others to emulate his remarkable career.

President Heber J. Grant

By Dr. John H. Taylor of the First Seven Presidents of Seventy

WHENEVER we hear or read of President Grant, we usually find mentioned his splendid quality of determination. When the boys made fun of his baseball playing, calling him "sissy," this made him determine to some day play on the champion team of the territory. To do this, he threw a ball at a mark on the side of a barn so many times that it was necessary for his mother to bind up his arm in order to alleviate the pain, but he kept throwing the ball and in the end became so expert that he accomplished his purpose and became a member of the championship team. When some of his school companions saw his writing and made fun of it, he resolved to some day become a teacher of penmanship at the University of Utah. By constant practice he finally succeeded in doing what he had determined to do. He decided to learn to sing notwithstanding every natural obstacle was against him. By going over and over the songs hundreds and thousands of times, he finally was able to do what he wanted to do. Perhaps that spirit of determination is the reason for his success in life. He was willing to work for the things he wanted and to give the time necessary to accomplish his purpose.

This characteristic of determination he got from his mother in a large degree. The story is told that when the bishop came to visit President Grant's mother he noticed pans on the floor to catch the water as it came through the roof. The bishop kindly offered to have the roof repaired as a contribution from the ward but the mother said, "Never mind, bishop, I will be able to take care of that myself and some day when my boy grows up he will build me a new house." Before President Grant was twenty-one years old he had built her a very substantial new home.*

THESE stories, of course, are very wonderful and stimulating to both old and young, but as interesting as this quality is, may I bring to you another side of the character of this wonderful prophet of ours; a side of his life that is not so well known but perhaps is the more beautiful of the two, although one could hardly have existed without the other.

We read in the Scriptures that "it is more blessed to give than to receive" and I am quite certain that President Grant has carried with him the spirit of this message and made use of it all the days of his life. Even as a boy he was always desirous of doing something for someone else. He never sought praise for the things that he did but was satisfied and fully compensated by the happiness and joy he

*See picture of this house on our cover.

brought into people's lives because of his helpfulness.

When President Grant one Christmas heard that a former stenographer was greatly in need of money and that the family home was in jeopardy of being sold because of a mortgage, he wrote to all of his children and told them that while he usually sent them a check for Christmas (and it was always very generous) this year he thought that they could go without it, and he would use the money in helping to save the home of his former secretary; he also invited his children to contribute and help things out, which they did.

His generous nature is not confined to the individual but often takes in groups of individuals, companies and industries. He not only does splendid things himself but he seems to exert an influence on other people so that they also want to be generous and helpful. If some institution was in financial trouble and he had friends connected with it, he was the first to head the subscription list with a generous amount in order that the institution might be saved and the stockholders' investments protected. In this line you all know of his love for home industries and how he has been one of the chief exponents of helping to establish them and has given generously of his time and money to accomplish this purpose.

When the *Contributor,* an organ of the M. I. A., was discontinued, President Grant decided that the organization needed a magazine. He, therefore, went out and got subscriptions, donated a large amount himself and helped establish again an M. I. A. magazine. Not only was he satisfied that the people at home should have the benefit of it but he also thought that the missionaries should have free copies and through his efforts, the missionaries in the field have since that time been supplied with the magazine.

One time one of his daughters was telling him about a poor widow who was having rather a hard time. President Grant asked her name. His daughter gave it to him and he said, "I'll send her some money." She said, "But you don't even know her." President Grant said, "That is not necessary, she needs help and I am glad to do it." He has always been that way. Widows, orphans and men who have needed help have been the recipients of his many kindly acts. It was not a question of whether he knew them or not or whether they had been entirely faithful or not, he just loved to do something for them whenever it was possible for him to do so.

HIS generosity extends from the men of high standing to the most humble in the world. He has always been blessed with the ability to accumulate money, but he always wants to share it with other people. If he had wanted to keep it all for himself and his own family, he would be a very rich man but that is no pleasure to him. Money to him is only to be made to use and to help Zion grow and increase and her people to find happiness and comfort. No one will ever know the number of students, artists, and singers who have been befriended and encouraged by a sympathetic interest, as well as by financial assistance.

If there ever has been a more generous man in the Church or in the world, in proportion to the money that he had, I do not know his name. Perhaps when his life's work is finished, it will be said about him that he was like Abou Ben Adam, whom he so often quotes, "He loved his fellowmen."

Why Build Monuments?

By Mary Grant Judd

ON Sunday morning, September twentieth of this year, a glorious monument was unveiled in an old Mormon cemetery in Nebraska. To our people this spot will ever be "Winter Quarters," though now the small community is known as the town of Florence. This impressive monument is the second piece of sculpture unveiled by the Church in the last year and a half, the statue to the Angel Moroni at the Hill Cumorah being the first.

Just what is the mission of these monuments? What can they, so far away from Utah, do for our Church and people?

I would answer that each of these splendid works of art declares a particular message to this and future ages, and that, standing as each one does, on a significant spot historically, the full force of that message comes to the beholder with added meaning. This is true not only to our own people, but to those hundreds of other visitors, some of whom come out of curiosity, others in real sympathy and understanding of our feeling towards these sacred spots.

At the last October Conference, Elder Rufus K. Hardy, speaking of his pilgrimage to Winter Quarters, said:

"Even in the last two weeks has come to me a testimony of the Gospel which in no other way could come. There, upon that sacred hill, made sacred by the bodies of hundreds who laid down their lives when it was virtually a wilderness, there came from their ashes and their dust a spirit which breathed into the lives of the men and women who attended the exercises, a something which bore to them the divinity of this work in which we are engaged. Surely, I said to myself, this is virtually a whispering spirit from the dead."

Not so long ago the burial ground of the Mormon pioneers at Winter Quarters was a spot where tangled brush and weeds hid from view the few mounds that had not been obliterated with time, an occasional rough stone, but this was all that was left to tell of the more than six hundred refugees who had perished in this "city built over night."

Owing, as many of us do, our western heritage to those dauntless pioneers, and deeply touched though we may be by the tragic story of Winter Quarters, how many of our own people, having an hour or more to stop over in Omaha, en route to the East, have taken the trouble to call a taxi and visit this memorable spot? Very few, I dare say, and yet the ride, going pleasantly through a shady park for part of the way, takes only twenty-five minutes each way, and makes a welcome break in the day's travel. And if this soul-stirring spot had not attracted our own people, it had scarcely existed for those outside the Church.

Now, through the monument, all that is changed. A guide about Omaha made this statement, "We used to show tourists our city, now we take them out to see the monument." Overlooking the green hills of the surrounding country, the cemetery stands on a slight eminence. This naturally impressive setting has been enhanced by beautiful landscaping, lawns and evergreens having replaced coarse grass, rank weeds and brush. Many of the trees have been left intact, notably two old sentinels planted by the pioneers, which, we learned at the ceremonies, have been

lovingly tended and fenced by the gardener in charge of the place.

Come with me in imagination on that pilgrimage. As you approach the cemetery and pass the small city park you know that you are nearing your destination, for the home occupied by President Brigham Young is pointed out as well as a huge tree, still flourishing, which was planted by that great leader.

Alighting from the car you enter the cemetery along a path flanked on either side by stone pillars, on each of which is a bronze plaque impressively carved with the figure of an angel. You pause to read the inscription on the first pillar:

"In loving memory of the six thousand devoted pioneers who died on the plains between 1846-1869. The bodies of six hundred of those brave souls were buried in this locality."

And then you turn to the pillar on the right, and your spirit is attuned to the uplifting experience in wait for you by these words:

"I am the resurrection and the life."
"For they shall rest from all their labors here and shall continue their works."—Doc. and Cov. 124:86.

Wending your way up the winding path, you soon glimpse ahead a mass of bronze, which is the monument. And then, with a catch in your throat, you stand before it and feel the full pathos of the sculpture and of this place which, more and more, will be immortalized by this really great work of art.

This, as I understand it, is the mission of the sculptor—to translate into imperishable materials, through purposeful characterization, his own feeling towards some event, that farther and farther though future generations may be from the initial circumstances, they will yet grasp its true purport. In his statue "Winter Quarters," Avard Fairbanks has done this magnificently. It is peculiarly appropriate that this exceptionally talented Latter-day Saint artist should receive the commission to execute the statue, for here, at Winter Quarters, lie buried his great grandfather and grandmother on his mother's side.

At the exercises was Avard with his father, who is overjoyed at the success of his son, for which the father is in no small part responsible. An artist of merit himself, John B. Fairbanks recognized, when his son was a mere lad, that the boy had unusual talent. When Avard was thirteen, the father was in New York doing copying at the Metropolitan Museum. He had the boy come to him there although he could not afford to give him the money for lessons. Together they would go to the Metropolitan Museum, the son getting his training from copying as he saw the father doing. Here one day a reporter from the New York Herald discovered the lad, and was so intrigued that a picture of the boy, with his story, was soon decorating the front page of his paper.

Avard soon showed that his particular forte was modeling. Still unable to afford lessons he went to the zoo at the Bronx Park in New York City and there modeled the animals from life. These studies were of such worth that through them he won a scholarship in the Art Students League in New York. His father, recognizing the genius of his son, borrowed money to take him to Paris, but after a year's study the World War drove them home.

At this time Avard applied to his own State University for a position as teacher, but was refused. However, the University of Oregon accepted him. After years of hard effort and struggle against heavy odds his ability was recognized by the

Guggenheim Foundation, and by them he was sent for a year's study in Florence. Since then success has come to him. This comparatively young artist, and father of seven sons, holds four college degrees, one of them being that of Doctor of philosophy, which makes him so far as his family knows, the possessor of the highest degree held by any living artist. He is at present on the faculty of the University of Michigan at Ann Arbor.

"The Tragedy of Winter Quarters," which is one of Avard Fairbanks' outstanding pieces, represents a pioneer father and mother who have just laid away a loved child in a prairie grave. The father's arm is placed protectingly around his wife, but his hand still holds a shovel, mute evidence that his heart-rending

THE TRAGEDY OF WINTER QUARTERS

task is not yet completed. The wife accepts his protection as she leans towards him, her face almost covered with a loose shawl which one hand grasps while the other is held to her mouth as if to stifle a sob. With fine feeling for restraint the sculptor does not show the open grave distinctly. If you stand at the proper distance to appreciate the monument you would not even know it was there. But when you approach the piece to read the dozen or so inscriptions which have been placed in the wide circular walk surrounding the statuary you discover that directly below the parents is the open grave of their child. Peering down you behold what is just the suggestion of a tiny form. It is then that you seem to almost hear a low moan escape from the throat of the mother.

From this contemplation of grief you are led, through reading the inscriptions referred to above, away from the story told by the monument, away from the tragedy of Winter Quarters to its victory. For, as President Grant announced in his nation-wide broadcast which preceded the unveiling, "There was no tragedy here, for tragedy spells defeat and disaster. This was the *victory* of Winter Quarters, for here were faith and hope and charity raised to their loftiest pinnacle, while greed and selfishness were brought low." Then he went on to say: "We are met here to dedicate a stately memorial to the trials, to the hardships, and to these victories of Winter Quarters. This heroic bronze set up here figures the last sacrifice of loving parents. In their faces is seen the anguish of parting, but in their hearts there are the comfort and solace of a knowledge that this parting is but for time, and that, in the eternity to follow after time will come an eternal life together of peace, joy, and love without ending."

Of the more than a dozen quotations, executed in large bronze letters, and set into the encircling stone about the monument, I have space to include but three here:

From the Bible: "Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live."

From the Book of Mormon: "But behold, all things have been done in the wisdom of Him who knoweth all things."

From the Doctrine and Covenants: "For after much tribulation cometh the blessing. Wherefore the day cometh that they shall be crowned with much glory; the hour is not yet, but is nigh at hand."

Contemplating this work of art, and absorbing its spirit, reading these inscriptions surrounding it, and considering the history of this sacred spot, I doubt if any individual could go from this place the same person who came. Mute sentinel though the monument may be, its very silence is eloquent, for it speaks to the soul.

Relief Society Conference

OPENING SESSION

September 30 and October 1, 1936

By Julia A. F. Lund, General Secretary

THE semi-annual Conference of the Relief Society was held in Salt Lake City September 30 and October 1, 1936.

.There were six sessions. The four Departments covering the formal educational courses were held the first day, in the following order—Teachers' Topic, Theology, Social Service and Literary. These meetings were held in the Assembly Hall, and were attended by a large and enthusiastic gathering of Class Leaders and Stake and Mission Officers.

The two sessions of the second day consisted of a meeting for General, Stake and Mission Officers and Board Members, in the Assembly Hall, and a General Session for the public in the Tabernacle. The following is the attendance at the Officers' Meeting: 107 Stakes and 9 Missions were represented. Mission Presidents 9; Stake Presidents 79; Counselors 115; Secretaries 49; Board Members and Class Leaders 373; Total 625.

The Ushers for the Conference were courteously furnished by the following Stakes—Ensign, Granite, Grant, Highland, Liberty, Salt Lake.

The music was an especially attractive feature. Congregational numbers were led by General Board Music Chairman Ida Peterson Beal, accompanied by Janet M. Thompson. The Singing Mothers, under the direction of Charlotte O. Sackett, were, as usual, outstanding, and were assisted by the following artists: Alta B. Cassity, Frank W. Asper, William M. Hardiman, Alvin Keddington, Bessie Marley, Margaret S. Hewlett, Inez Robinson Preece, Dorothy Rosebraugh and associates.

President Louise Y. Robison presided at all sessions, with Counselor Kate M. Barker, Chairman of the General Board Educational Program, conducting the Department Meetings.

Greetings

President Louise Y. Robison

TODAY all our sessions will be devoted to the work of Class Leaders. It is a glorious privilege to be called to teach—not merely to tell things which one knows, but to influence people to have higher, more stimulating thoughts. Ideas have power. In the end, right ideas will rule the world and you have the privilege of helping to bring this change about.

To have sympathy for those whom you teach, to prayerfully understand their needs and to earnestly try to help, gives to the Class Leader a richer, fuller life—a life worth sharing.

A leader in Relief Society must

have unusual qualifications. Scholastic training, although very important, is not sufficient. High schools and colleges can supply this, but Latter-day Saints, in addition to educational training, should have a message which is distinctly a spiritual one, which should be incorporated in every lesson and story. Not only should words be inspired, but the lives of Leaders must conform to the ideals and standards of our Church, if we would have influence with those whom we teach.

"No man can tell what trend or bent
His life to his neighbor's creed has lent."

Let us ever remember the power of prayer, for we know the things of the spirit can be understood only by the Spirit.

TEACHERS' TOPIC DEPARTMENT

Amy W. Evans, Acting Chairman

The Parables of the Savior and Their Application to Daily Life

President David O. McKay

PRESIDENT ROBISON, Members of the General Board and Sisters of the Relief Society: A word which connotes the sweetest, most precious thing in life is "Mother." One of the most encouraging promises ever given to people who love service, is that made by the Savior in these words, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." It is because the Relief Societies of the Church include generally our mothers, and because they are devoted to the service of God's children, that this organization merits first place among the auxiliaries of the Church of Jesus Christ. I grew to manhood before I realized the significance of the service that is rendered by our sisters in this Church. In fact I had to go on my first mission before I had a glimpse of the magnitude and beauty of the service that is rendered by our sisters of the Relief Society.

It is with the feeling of appreciation and gratitude that I stand before you this morning, and I pray that the Spirit of the Lord may prompt what I have to say, that it may be applicable and helpful to the teaching work of this great organization.

My subject has been announced—"The Parables of the Savior and Their Application to Daily Life." I am informed that the application of Jesus' parables will be your message for the coming year as you go from house to house teaching, encouraging, blessing, administering to the Church; for your organization comprehends the entire Church.

A PARABLE is a religious allegory. "An allegory is setting forth of a subject under the guise of another subject, or of a suggested likeness." The word "parable" comes from the Greek, and means a setting side by side—a comparison. If I say "he is like a lion," I make a comparison. A parable, however, eliminates all comparative words such as "as" or "like"; it states the comparison as if it were an actual fact, but always has a religious sig-

nificance. The use of the parable is a most effective means of teaching religious truth. It conveys to the listener or reader just what he or she is capable of comprehending—note that. That is why the Savior uses it so freely. He spoke in parables at one time in order that, so he said, some "having eyes may see not, and having ears may hear not." He knew that there were others who were sufficiently spiritually minded to comprehend the significance of the spiritual truth which He gave, but to some it would appear merely a story, denoting characters and incidents narrated therein. To another, more enlightened, it will connote fundamental, glorious principles of faith and conduct. Thus, the parable "is suited alike to simple and learned. The variety of its imagery charms many classes and many minds, teaching all to find divine truth in common things."

THE bible dictionary draws a clear distinction between the interpretation of a parable and the application of a parable. We are going to consider this morning the application, but we must keep in mind the difference between the interpretation and the application, and you teachers would do well to keep that in mind when you present these parables during the coming year.

"The only true *interpretation* of a parable is the meaning which it conveyed or was meant to convey when first spoken. The *application* of a parable may be infinitely varied in every age and circumstance. In many cases, too, the meaning grows and deepens by the lessons of history and by the teachings of science."

Let us illustrate that. In one parable in Luke (it is also given in Matthew), we have "A House Divided Against Itself." You may all have it in mind, but let me read it quickly:

"But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils.

"And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

"And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

"And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges.

"But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

"Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

"He that is not with me is against me; and he that gathereth not with me scattereth abroad."—Matthew 12:24-30.

Now the interpretation of that parable takes us right back to the scene in which it was given. Jesus had performed a miracle; the Pharisees condemned him, and in order to justify their condemnation accused Him of being a prince of devils in casting out devils. "Why," he said, "should a devil try to cast out a devil? A house divided against itself cannot stand." And so He rebuked them, confounded them from their own mouths.

Now the application—The parable may be applied even today, over nineteen hundred years after it was spoken. For example, if members of an organization begin to fight one another, then the power of the organization is weakened. We may apply it in political circles, in a Ward, we may apply it in a household—a house divided against itself cannot stand. We may apply it to a father and mother disagreeing before their children. It is a universal lesson which can be applied in all ages,

though the interpretation may take us back to the scene nineteen hundred years ago.

I have made a list of the principal parables of Jesus. I have listed forty:

The wise and foolish builders—Matt. 7:24-27; Luke 6:47-49.
Two debtors—Luke 7:41-47.
New cloth on the old garment—Matt. 9:16; Mark 2:21; Luke 5:36.
New wine in old wine-skins—Matt. 9:17; Mark 2:22; Luke 5:37-39.
House divided against itself—Matt. 12:25-29; Mark 3:23-27; Luke 11:17-22.
Rich fool—Luke 12:16-21.
Servants waiting for their lord—Luke 12:35-40.
Barren fig tree—Luke 13:6-9.
Sower—Matt. 13:3-9, 18-23; Mark 4:1-9, 14-20; Luke 8:4-8, 11-15.
Tares—Matt. 13:24-30, 36-43.
Seed growing secretly—Mark 4:26-29.
Mustard seed—Matt. 13:31, 32; Mark 4:30-32; Luke 13:18, 19.
Leaven—Matt. 13:33; Luke 13:20, 21.
Hidden treasure—Matt. 13:44.
Pearl of great price—Matt. 13:45, 46.
Drag net—Matt. 13:47-50.
Unmerciful servant—Matt 18:23-35.
Good Samaritan—Luke 10:30-37.
Friend at midnight—Luke 11:5-8.
Good Shepherd—John 10:1-16.
Great supper—Luke 14:15-24.
Lost sheep—Matt. 18:12-14; Luke 15:3-7.
Lost piece of money—Luke 15:8-10.
Prodigal and his brother—Luke 15:11-32.
Unjust steward—Luke 16:1-9.
Rich man and Lazarus—Luke 16:19-31.
Importunate widow—Luke 18:1-8.
Pharisee and publican—Luke 18:9-14.
Laborers in the vineyard—Matt. 20:1-16.
Pounds—Luke 19:11-27.
Two sons—Matt. 21:28-32.
Wicked husbandmen—Matt. 21:33-44; Mark 21:1-12; Luke 20:9-18.
Marriage of the king's son—Matt. 22:1-14.
Fig tree leafing—Matt. 24:32, 33; Mark 13:28-29.
Man taking a far journey—Mark 13:34-37.
Ten virgins—Matt. 25:1-13.
Talents—Matt. 25:14-30.
The grain of wheat—John 12:24.
Vine—John 15:1-8.

I have also here the list of the parables which are peculiar to each evangelist, i. e., Mark has included some parables which are not mentioned of Matthew, Luke or John. I am going to read these for you:

St. Matthew
The Tares.
The Hidden Treasure.
The Pearl of Great Price.
The Drag Net.
The Unmerciful Servant.
The Laborers in the Vineyard.
The Two Sons.
The Marriage of the King's Son.
The Ten Virgins.
The Talents.

St. Mark
The Seed Growing Secretly.

St. Luke
The Two Debtors.
The Good Samaritan.
The Importunate Friend.
The Rich Fool.
The Barren Fig Tree.
The Lost Piece of Silver.
The Prodigal Son.
The Unjust Steward.
Dives and Lazarus.
The Pharisee and Publican.
The Ten Pieces of Money.

NOW, it is apparent that we can take only a few of these to see how they may be applied in daily life. Let me preface what I say with this thought, even at the expense of repetition—that a parable contains a universal truth, and it is that truth which is applicable throughout the ages. I shall say no more about the interpretation, but emphasize the application.

Let me now take three parables which you will find in Luke, Chapter 15. It starts out thus:

"And he spake this parable unto them, saying,

"What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?"

I will not read the entire parable; you know how they rejoiced when they did find it.

"Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?"

And having found it she calls in the neighbors, and rejoices, and so on.

Third, He said:

"A certain man had two sons:

"And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

"And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

"And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

"And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

"And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

"And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

"I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

"And am no more worthy to be called thy son: make me as one of thy hired servants."

You know the story of how he returned home and was welcomed.

What application may we make of this?—several—but here is one. We are all teachers, and we are parents, and we have boys and girls and some of them are indifferent to religious things, they are indifferent towards their parents, and so on, but there is not one of them who cannot be reached if we approach him in the right way. I may not be able to do it, you may not, but somebody may, and I believe in these parables we have a guide to the method of reaching those who are wayward, not only in the home but in the Church, in the Relief Society, Sunday School, Priesthood Quorums. Here are three persons and things which got lost. First, the lost sheep. He had wandered from the fold seeking a legitimate living, and did not do wrong, he was so eager upon getting that which his body needed, that he unconsciously, not wilfully, wandered so far away from the flock that when darkness came he could not be found, and was lost. Keep that in mind. The second is a lifeless coin, not responsible for its acts. It gets lost, but through carelessness of another. The third deliberately chooses the riotous living, and he leaves home and comes to starvation and sorrow.

Now there are three ways in which people become indifferent and sin. There is the young man who is engrossed in business, he is thoroughly wrapped up in it, it is the means by which he may accumulate wealth, and he has lost interest in the Church; he has not time to go to his quorum, but he is not a sinful man, his interests are in business, and if I want to bring him back I must approach him in that business field. Don't you see it would be wrong for me to condemn him for doing something which is legitimate? His indifference in the Church is not due to sinfulness.

Here is another boy, (and I have one in mind who is on the downward track)—he is not interested in business, he does not know what to do, he has not chosen his vocation. Why is he indifferent? His mother died when he was only six years of age. His father is smoking, drinking and living a careless life. The day-school teachers are indifferent as to his attendance in that little town in which he lives, and so he does not even go to school more than three or four months in the year. The Sunday School teacher has never visited his home, and is, thoughtlessly, indifferent whether the boy attends Sunday

School or not. So there is a lost coin, lost because of the indifference of somebody else. What he needs is love, kindness and somebody to show an interest in him.

And here is the third who is taking to his smoking, drinking, loss of morality and lives a riotous life. I am afraid we cannot reach him until, like the prodigal son, he finds himself, and we must help him to find himself. To bring him back or convert him, we shall just have to say, "My boy, don't you see where this is leading you?" But, he must *find himself,* and come back and say, "Father, I have sinned."

There are your three applications. They will be applicable to any quorum, any organization in this Church.

Let us take another. The sower went forth to sow, and the seeds fell in stony places; other seeds fell on thin soil, and sprang up and died; but some seeds fell in rich soil, and produced one hundred fold. There is the interpretation, what about the application? The seed is the Word of God in any dispensation in any time. The Bible contains that word —the New Testament, the Book of Mormon, and Doctrine and Covenants. But sometimes that seed falls in minds that have not the background of religion. They are in school five days a week, and they are thinking about things which are really contradictory to the truths of religion, and so when you say something to them about religion in the home or Sunday School, it just dies, is choked out. They go back to school and find that prayer is ridiculed (I speak knowingly). Seeds of doubt are planted in the hearts of the youth.

Some of the seeds fall among thorns and are choked out. What are these thorns? The Bible tells us the tares of the world, deceitfulness of riches, lust of other things. Luke names three—tares, riches and pleasures of life. Seeds of truth fall among people who are interested in these things, and are choked out.

That leads us to another parable which should be applied, and that is the Parable of the Tares. A man went out and sowed his seed and expected a good harvest, but at night an enemy came and sowed weeds or tares right in the midst of the corn, so that when the crops grew there were the tares and weeds right with the corn. The application here is wonderful, I should like to give it to the whole Church. There are tares in the Church, indifferent, not sinful people, who deal unjustly and unrighteously with their neighbors. For example, we received a letter at the President's Office the other day naming a certain man, saying, "If you do not handle him you may take my name, and the names of my children, off the Church records." What is the writer of that letter doing, even if his accusation be true? He is looking at a tare, and he forgets this, that Ananias and Sapphira were members of the primitive church; Judas was even a member of the Council of the Twelve. It is folly to say to the President of the Church or to say to the Presidency of the Relief Society, "You remove that man, or you remove that woman, or else I will stop coming to Church." The Savior said no, do not pull up the tares or you will destroy the corn; let them grow together and in the time of harvest bind your tares to be burned and harvest your good crop. O, what a beautiful message!

Again, consider the parable of The Hidden Treasure. A man was farming and found that hidden treasure, the greatest of all things, and sacrificed everything for it. Sometimes people are absorbed in getting the gain of the world and lose sight

of that treasure which is hidden right before them. "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

Then there is the parable of the foolish man—the rich fool. He said, My harvests are so great that my barns and granaries will not contain them. I will tell you what I will do. I will tear down the old granaries and barns and build greater, more spacious granaries, more extensive barns. The Savior said, "Thou fool, this night thy soul shall be required of thee." That is called "The Parable of the Rich Fool." His aims were no higher than the beasts of the field. God had given him these things, and he did not even pay his tithing or express his appreciation, but said, "I am going to take these things for my own."

In keeping with that is the parable of the Wedding Garment. A certain king had made a great wedding feast for his son, and many were invited, and there was one there without a wedding garment, and the host said, "Why are you here without a wedding garment? Take him and bind him, and cast him into outer darkness." It seems harsh, doesn't it? But it is not when we think of the application. We are invited into Christ's Church, with Christ at the head, those who are there possessing pure characters. One whose character is not pure is not fit for that company, and of his own volition he will find himself eager to escape and get out somewhere else where he will be more in harmony with his surroundings. The wedding garment is a pure, spotless character. Teachers, you can carry that into every home.

The parable of "The Good Samaritan" I will pass because I see you have that on the program, the application of which is that a right example will do more to benefit the world than high professions. The good neighbor is he who performs neighborly acts.

The "Laborers in the Vineyard" will probably be difficult for some of you to explain. You will remember that the men were hired for so much in the morning, and were placed in the vineyard. About noon the owner went out and hired more men and paid them a stipulated amount, and on the eleventh hour he found some more and brought them in, though they worked only one hour, yet he paid them the same as those who had worked all day. That does not seem fair, and those who had worked all day protested, and said, We have worked all day, and you are giving to these men who worked for only one hour as much as you are giving us. Do you remember what the owner of the vineyard said? Have you not received all that I promised you? They had received full compensation for what they had given. If I wish to pay these men the same as you, are you deprived of any blessing? They would have to say "No." What was the lesson Jesus wished to teach? That those who are prompted by selfishness receive pay for only that which they give, but those who were hired last would have been as willing to serve all day but did not have the opportunity. They accepted the call with appreciation and gratitude and willingness to serve, and God, who rewards by the heart, rewarded them even more than He rewarded those who entered into it selfishly. There is a guide for you teachers and Bishops in this Church Security plan. You do not know how to discriminate between those who merit assistance and those who do not. There are some whom you say are not worthy of help. Are they willing

to cooperate with you? Are they willing to come in here and help? If so, let them give, but if they sit by, find fault and claim something is due them, then you may judge accordingly.

Finally as an illustration, I am going to give the parable of the two sons. The father said to one son, "Will you please do this," and he said, "I will not," but afterwards he did it. He said to the second son, "Will you do this work," and he said, "I will," but he failed to do it. Which of these two sons deserved the reward? That was the parable. What is the application? That there is virtue in doing, not in promising. It is the doing that the Lord wants, not the mere promise.

Let me quote, as a summary of this latest parable which I have given, this expression in verse. It is applicable to all of us in the Church:

"I'd rather see a sermon than hear one any day.
I'd rather one would walk with me than merely point the way.
The eye's a better pupil and more willing than the ear,
Fine council is confusing, but examples' always clear.
And best of all the preachers are the ones who live their creeds.
For to see good put in action is what everybody needs.

"I soon can learn to do it, if you'll let me see it done.
I can watch your hands in action, but your tongue may too fast run.
And your lecture you deliver may be wise and true,
But I'd rather get my lessons by observing what you do.
For I might misunderstand you in the high advice you give
But there's no misunderstanding how you act and how you live."

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

"And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

"And the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell: and great was the fall of it."

In conclusion I want to bear you my witness that the teachings of our Lord and Savior, Jesus Christ, contain the true philosophy of living. I make no exception, I love them. There are men who say they are not applicable to this day. They are as applicable today as they were when He spake them, and because they contain eternal truths they will be applicable through all time.

God help us to understand these eternal truths, and may He give us power to live them I pray in the name of Jesus Christ, Amen.

"The Parable of the Good Samaritan"

Mrs. Ida F. Nielsen, Shelley Stake

WHENEVER Jesus wanted to impress a truth on the minds of the people he did it by telling a story. These stories were called parables.

One day while he was teaching the people he saw a fine opportunity to teach one of God's commandments in a way that would never leave the minds of the multitude gathered there, one of the great saving principles of his Gospel, a principle that

the whole world is sadly in need of today, is contained in the great commandment, "Thou shalt love thy neighbor as thyself." When we hear those words we wonder as those people must have wondered, who is my neighbor? Is it the family next door? Or is it only those with whom I like best to associate? The teachings of our Savior point the way for us in this problem. The beautiful parable of the Good Samaritan clearly shows us what our attitude should be.

True happiness comes only through service. The thrill of a good deed done to another not only lightens the load of a neighbor but brings peace and happiness into our own lives. And when we perform any little service for another, even if it is just a word of encouragement in time of need, we are being a neighbor to them whether they live near or far, and whether they are lowly in the sight of man or have reached the top of the ladder of success.

I can imagine as people listened to the words of our Savior they would fall into the habit of calling him the teacher. One day while he was teaching the multitude, a learned man stood up in the crowd and asked, "Teacher, what shall I do to win eternal life?" And Jesus answered, "What do the Scriptures say?" And the man replied, "Love God with all your heart, and your neighbor as yourself." Then Jesus said, "Do that and you will win Eternal Life." But the questioner, wishing to justify himself, asked, "Who is my neighbor?" In answer Jesus told the story of the Good Samaritan.

So often we pass our neighbors by when they need our help, too busy with our own problems to stop and give even a word of encouragement to neighbors in trouble when just a kindly smile or a pat on the back might be the very stimulus they need to meet the trials before them and send them on their way rejoicing.

I have a neighbor who lives just a few short miles through the fields from the ranch which is home to me. Her name is Agnes Just Reid and she wrote this little poem which lightens my load every time I read it:

"Across the fields lives my neighbor,
I seldom see her but I rejoice that she is there.
Out towards the sunrise
I see the smoke from her chimney
And she sees mine, silhouetted against the evening sky.
I know when the apple trees bloom in her orchard,
I know when the grain in the lowlands is ready for the reapers,
She, too, knows these same things about me;
I know that when trouble comes to me, she will be the first to share it,
She is my strength!
She points the way to God—
She is my neighbor."

We have such a wonderful opportunity at this particular time to put into practical use the message of the parable of the Good Samaritan by adhering to the council of those in authority over us and doing all in our power to make the Church Security Program a living monument to the teachings of our Lord and Master, Jesus Christ. And Oh, the joy and happiness that will come to us in the knowledge that we have been given the privilege of supplying the right kind of food to those less fortunate than we, that we, in our own weak way have helped to clothe the needy, that through our efforts some child may be given the chance

to develop physically, mentally and spiritually. Truly we can say as Emily Dickinson has said,

"If I can stop one heart from breaking
I shall not live in vain;
If I can ease one life the aching
Or cool one pain,
Or help one fainting robin,
Unto his nest again,
I shall not live in vain."

"The Parable of the Good Samaritan" Discussed from the Viewpoint of the Visiting Teachers

Mrs. E. D. Sorensen, Bonneville Stake

THE story of the Good Samaritan embodies the very principle for which the Prophet organized Relief Society—to seek those in need.

Due to the variety of problems a visiting teacher encounters in each home, it is necessary that she be resourceful and fully equipped to deliver her message successfully to each individual.

In introducing her topic she must choose some method which will arouse general interest in her subject and one which the listener can associate with her own experience.

Successful teachers have found that the most satisfactory method of filling these two requirements is by an example—in other words a story—simple and direct which will illustrate clearly the topic they wish to put over.

Everyone loves a story—and this will immediately arouse the listener's curiosity and interest which is the first step in putting over the lesson.

Stories arouse interest because they deal with everyday experience, things which could happen to anyone, and with very little difficulty one can find very fine examples which illustrate clearly the lessons which we, as Visiting Teachers, must take to the homes.

There are many tales or fables which illustrate the story of the Good Samaritan. These are familiar to all, and may recall to the listener's mind a similar experience where she had an opportunity to do a good deed to some one; or it may suggest to her mind some kindness or good deed which she may be able to perform this day.

Therefore, by associating the lessons with problems each one of us may meet, will instill a desire to follow the example of the figure in the story.

Each one of us can find peace and joy in kindness to others.

THEOLOGY DEPARTMENT

Lotta Paul Baxter, Chairman

"The Divine Spirit in our Theology'

Annie Wells Cannon, Member of the General Board

MY text this morning will be from Luke 17:21, "Neither shall they say lo here! or lo there! for, behold, the spirit of God is within you."

The ministry of the Savior is our subject for the lessons for this year. It is the most wonderful story in the world, for Jesus was the greatest teacher in all history, the most perfect exemplar. Knowing himself to be the King of Kings, yet he was the

humblest of all men. In all humility he taught that "He who is least among you all, the same shall be greatest."

In approaching our task let us endeavor to have the "spirit of God within us," with this humble attitude and the philosophy that beneath the unrest and materialism that surrounds us there is still among us the best life in the world a steadfast faith that we will be able to counter all skepticism and succeed in the work.

What happiness it will be to you, if sometime someone will say, "She was my teacher and she has been an inspiration to me all my life."

Nothing quickens the soul of man like the divine Spirit. It helps along every path in life and it is ours for the asking, for Jesus said, "Ask and it shall be given you."

Prayer is the key, and faith the door by which one may enter into the richness of wisdom, knowledge and understanding. This is our pearl of great price.

The first and best help in our work is naturally a careful reading of the gospels as told by Matthew, Mark, Luke and John. Aside from the good this will do you as teachers, it will also give you a better and clearer appreciation of the works of the great masters in art and literature with which you may enrich your lessons. In seeking to enrich your lessons by secular reading, use pictures or music, the best that can be found.

Men have given years of thought and endeavor to produce a single canvas, oratorio, book or poem which would portray their ideal conception of the personality and majesty of the Lord Jesus.

It is my belief that these great master minds have approached their work with an absolute faith and clean hearts, even as the poet, Edwin Arnold, said in his poem, "The Light of the World," when the Sovereign voice inspired him to write, that he felt himself "Not meet, one word of that sweet speaking to repeat," and the voice said, "Wash thy lips clean and sing."

So must it have been with all who have written, sung or painted of the Master—so must it be with those who teach. In your teaching avoid argument, have the Spirit of God within you; "study to show thyself approved of God, a worker that needeth not to be ashamed" and there will be happiness in your work and joy in your soul.

The Value of the Gospel to Zion's Youth

Donna D. Sorensen, Member of the General Board

SAYS one of our historians: "The life of Jesus Christ must ever remain the noblest and most fruitful study for all men of every age" and from the gospels, "meaning the good news of God" we derive almost the whole of our knowledge of the life and teachings of Jesus.

I should list the paramount value of the gospels to Zion's youth to be, first of all, a source for the promoting of an individual testimony. In these great books all may come to a more complete understanding of our Father and his love for us. We have also in the gospels that which holds a hope for man and is an inspiration to righteousness, for all four of the books contain predictions of Jesus concerning his own death and resurrection and all four of the writers speak of the actuality of Christ's resurrection. Here is indeed something to stir the souls of men and

quicken the gift of faith and an answer to that age-old question, "If a man die, shall he live again?"

As a second value of the gospels I should list: their influence in the shaping of a guiding philosophy of life. Many are called upon to live their lives under situations that call for constant patience, endurance, resistance and fortitude. The life of the Master sounds a courageous call to all of us to judge not, to be merciful, to lose our life that we may find it. Here in the gospels is that information which all are seeking: the way to treat our fellowman; the knowledge which should direct and temper every act. Here we may gain the proper perspective that will help us to see things now as they will seem forever, to discriminate between things that are little and things that are big before it is too late.

A third value of a knowledge of the gospels would rest in their literary excellence. Intent as Matthew, Mark, Luke and John were upon the truths they sought to utter they expressed themselves in beautiful language. True, the story of Jesus as contained in the gospels, is simply told and is not too difficult for even the less-educated to read, neither is it less satisfying in its literary excellence to the best educated. "Many have since attempted to tell the same story, adorning and elaborating it with all the resources of literary skill. Yet we always fall back on the gospel narrative not only because it is the earliest but because it is incomparably the best."

Much of the great literature of the world contains Biblical allusions and much of it is based on scriptural themes. To understand the literature of the gospels is to approach other great literature with a more understanding heart.

SOCIAL SERVICE DEPARTMENT

Emma A. Empey, Chairman

THE DEVELOPMENT OF SPIRITUALITY THROUGH THE SOCIAL SERVICE DEPARTMENT

Amy Brown Lyman, Counselor,

Read by

Emeline Y. Nebeker, of the General Board

IN social service work there are two fields of action; one is helping individuals who are already in trouble, out of their trouble and is thus curative in its nature; the other is helping to keep people out of trouble.

Relief Society is interested in both these fields. It gives help to families and individuals in need through its welfare work which is carried on in all the wards; and it has instituted a department of study in Social Problems and allied subjects with the object of helping its members to understand their social surroundings and to increase their knowledge of human relationships so they as a group may be better able to plan, and to give better service to humanity and to be vigorous, effective workers in preventive and constructive work.

Believing that the Glory of God is intelligence, Latter-day Saints have always fostered education; and believing in a life beyond the grave where we take with us all that we learn here, they have sensed the im-

portance of placing emphasis on those things which are spiritual in nature and permanent in value.

The object of the Relief Society courses of study, as I see them, is to help its members to better their own lives and the lives of others; to teach them how to live as fully and completely as possible; to furnish them opportunity for the gaining of knowledge and culture, opportunity for character education, and most important of all, for spiritual development. These objectives can be obtained in any and all of our educational departments. But special attention is called to our Social Service lesson where the particular field of study for this year is Sociology. And what is Sociology? Sociology is defined as the study of human relations. It is a combination of economics and philanthrophy and is the foundation for effective social work and sound citizenship. It is a comparatively *new study.* Not until 1850 did people begin to seriously study human relations, and it was no doubt taken up with the hope of finding out what was the matter with almost everything. It was not until 1890, however, that Sociology as a subject was placed in the college curriculum. Today this subject is taught in every high school and college in the land, and every student is required to take it.

The text used in Relief Society is divided into three parts: Trends in American Society; Major Social Problems; and Major Civic Problems. Under the first division is discussed among other things the drift to the cities, transportation, the spread of the machine process, the transformation of the home. Under the second division we have the family, child welfare education, crime, poverty, disease, etc. Under the third division we have civic problems such as: willing obedience to law; promotion of peace among nations; the labor-capital struggle; the support of government; the place of the political party; the citizen as a voter.

Why should not women study these important subjects?

Pure religion and true social service are so closely related that they seem almost one and the same thing. The Scriptures are replete with passages confirming this thesis. They tell us that faith without works is dead and that works without faith are inadequate. To quote James, "Show me your faith without works and I will show you my faith by my works." The 2nd great commandment says: "Thou shalt love thy neighbor as thyself." Another passage says: "If we love not our brother whom we have seen, how can we love God whom we have not seen?"

To save and rescue human beings is the strongest motive one can conceive, and this is a religious ideal. It is one of the ideals set up by the Prophet Joseph Smith for the Relief Society. It is also the chief object of social work. And in the process of saving and rescuing human beings, both those who help and those who are helped are stimulated, lifted up, purified and spiritualized.

The closest relationship between religion and human welfare (or charity) has existed from the beginning of time, and the influence of religion upon the benevolent instincts of mankind is apparent in any study of either religion or charity.

The saying of the Savior, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," especially inspires all Christians to be truly charitable and helpful.

Religion with its inspiration and enthusiasm touches the essential human values in ourselves and in

others, the sacredness of human life, the divine qualities in every man—his fundamental value and rights: It stimulates the study of human problems and human welfare work itself, which latter in a large degree is work with human souls. And in our own studies and our own work we constantly pay tribute to the spiritual values.

The Church as an institution has a passion for righteousness, a feeling for the kinship of mankind, a recognition of human brotherhood; and it can instill in the individual a passion for righteousness that will not only be the contributing factor in his own life, but the contributing factor in inspiring him to human helpfulness.

Shaler Matthews, former dean of the Divinity School of the University of Chicago, in speaking of the helpfulness of churches to social service said that those communities without churches seldom establish welfare agencies at all and are never so forward looking regarding social justice as those which do.

On the other hand, benevolence and "good works" lead back to religion. I am convinced that those who study and work for the imparting of knowledge, who work for the relief of human distress, for the healing of disease, for the building up of universal standards of health, have confidence in the essential divinity of every man. Their devotion proves this.

Union Meeting Suggestions

Belle S. Spafford

HOW to conduct a successful department at Union Meeting is of importance to every Stake Social Service class leader. Success should be measured in terms of "helpfulness to the Ward class leaders." How to be most helpful must be largely determined by the Stake Leader herself as she best knows the needs, interests, abilities, etc., of the ward membership of her Stake as well as those of the Ward class leaders with whom she is working.

We are all agreed, however, that the Union Meeting should be essentially a preparation or study period. It should do more than merely present the material contained in the magazine. It should first give the class members a vision of the course in its entirety and convert them to the value of such a course in the educational program. Then the relationship of the lesson in hand to the course as a whole must be decided upon.

The Union Meeting may guide to more purposeful teaching by determining clearly defined immediate objectives.

Recognizing the fact that the magazine material is the groundwork for our lesson and must be given the most respectful consideration, still we also recognize that "the effective teacher must have accessible more material than can be found in the magazine." The Stake Leader may guide the class toward additional authoritative and available references. Where a Stake Leader has access to a reference not available to her class it is often advisable to copy and distribute quotations from that reference.

We all appreciate the importance of securing and maintaining attention in the learning process. We know this is best accomplished through interest. Consideration may be given to this very important phase of teaching. Good points of contact,

visual aids, illustrative stories, striking quotations, etc., may be presented.

It is sometimes necessary to assist in organization of lesson material. This may be accomplished in various ways, the most common method probably being the placing of outlines in the hands of the class. This is not always necessary or desirable, neither is it to be expected that when outlines are given the Ward Leaders will follow them tenaciously. However, they often prove helpful in the selection and logical arrangement of subject matter.

The preparation of the Stake Leader should be extensive and intensive enough to enable her to anticipate turns the lesson might take or problems which might arise in presenting it, that would tend to defeat the purpose of the lesson. She should be qualified to fortify the class to adequately cope with these.

Guidance may also be given in how best to present the lesson in the ward; to secure class participation; to properly make assignments, etc.

The success of the Union Meeting is not entirely dependent upon the Stake Leader. The Ward Leader has a definite responsibility. She should come to Union Meeting thoroughly familiar with the lesson as contained in the magazine. She should be willing and prepared to make helpful contributions. The Stake Leader should provide opportunity for these contributions.

All lessons do not lend themselves to the same type of Union Meeting preparation, neither do all Ward class leaders require the same kind of help. A great responsibility rests with the Stake Leader, not only in having an extensive knowledge of the subject matter with which she is working and the underlying principles of good teaching, but also in knowing the women who constitute her class. Their attitudes, interests, needs, and abilities must guide her in the conduct of her department. "It is through the successful conduct of the Union Meeting Department that the Stake Board worker justifies her elevation from a position of usefulness in the Ward to one of broader influence in the Stake."

LITERARY DEPARTMENT

Marcia K. Howells, Chairman

Biography

Mary C. Kimball

OUR literary course for this year will be the study of three great biographies—Alice Freeman Palmer, Julia Ward Howe and Abraham Lincoln.

Because people are so interesting, biography has a great hold upon readers. Biographical interest is as ancient as history. The old men of a tribe delighted in orally rehearsing the deeds of their ancestors, also of their living heroes, and these stories were handed down from generation to generation.

Biography fundamentally is to perpetuate the memory of a life. The truths of one's life are not simple things. Life is made up of days, months and years and during each the personality alters. The biographer must catch the subtle changes that go on and reveal them to the readers.

While the art of biography goes back nearly 2,000 years, it is generally regarded as being merely in its infancy. For long periods of time, no worthy biography was pro-

duced, and there are only a few life stories today that *all* critics rank as great.

Plutarch's *Lives* will ever form absorbing reading for those who would make biographical study. For hundreds of years after this great Greek writer, no biographer stands out. Benvenuto Cellini holds a prominent place in biographical study, and many critics have rated his work as one of the greatest autobiographies in the world.

Pepy's *Diary* also holds a high place. His description of the Great Fire and the Great Plague, of first nights, of players on the stage, of the nobility in the boxes, the bits of gossip that came to his ears, will ever be intriguing.

Boswell's *Life of Johnson* is of the highest rank. Although Boswell was but 23 years old and Johnson 54 when they first met, they became the closest of friends and this biographer understood his hero thoroughly. He loved and admired him, cherished his virtues and was not blind to his faults. Painstaking in his effort for accuracy, he would often run half over London to fix a date correctly.

Benjamin Franklin's Autobiography, published in 1791, is rated as America's greatest contribution in this line.

The modern biographer goes at his task scientifically. He rids himself of all pre-conceived notions, searches in every possible field for information, then portrays his subject as he sees him. The old biography tended to be photographic, portraying the subject as he looked. Modern biography attempts to paint him as he is. The old deification that may be noticed in the biographies of the saints and of many other characters is lacking in this new biography.

Maurois well says that the characteristics of modern biography are: first, "the courageous search for truth," second, "the insistence on the complexity of personality," and third, "the modern reader longs to find in his reading, brothers who share his troubles."

The modern writer believes in the evolution of the individual spirit as firmly as he believes in the evolution of the race.

By many critics Gamaliel Bradford is rated among the first of American biographers. He had a marvelous gift in making generalizations; for instance, in his sketch of Woodrow Wilson, after making abundant quotations from the President's own statements, he says, "He knew, he knew, he always knew, for he was a creature of brains." Of Theodore Roosevelt he said, "He killed mosquitoes as if they were lions and lions as if they were mosquitoes."

Lytton Strachey, another modern, delights in his search for the truth of personality.

The reading of good biographies is most beneficial. It leaves one a better person. Biography is today competing with fiction as a best seller. Historians delight in it to aid in their field. Readers hail a new book in this line. Many, many today realize that "the proper study of mankind is man."

Suggestions

1. See that the class reads the material in the Magazine and as far as possible the textbook.

2. Make the three lessons on one character a unit. Tie them together by summaries or questions.

3. Get each class member to have a notebook in which she will jot down: "What I enjoyed most in

the life of ....." and "Valuable lessons in the life of ...."

4. Every teacher should bring out the development of the character studied. The class should be able to trace how wonderfully radiant was the spirit of Alice Freeman Palmer, how Julia Ward Howe, the aristocrat, became interested in the every-day concerns of ordinary men and women, how exquisitely beautiful and transforming is the life of Abraham Lincoln. Notes could profitably be made where the character shows courage and achievement.

5. Be sure to read some of the finest lines and have as many as will memorize some of them.

6. Make it a point to collect material and file it where it may be readily used.

Each ward will be presented with a set of pictures to be used in the lessons on Alice Freeman Palmer and Julia Ward Howe. We know that pictures of Lincoln can easily be secured from papers and magazines. Make a study of these pictures and let them enrich your knowledge of the lives of these people.

Alice Freeman Palmer

Alice L. Reynolds

IT was to the work of educating women for the life dawning for them that Alice Freeman Palmer devoted her life. When she was a girl she attended Windsor Academy, and after being graduated from that institution she looked about for a university in which a woman could train. She told her father that she wanted to go to college and he hesitated before he gave his consent because he had only one son and three daughters and he felt if anyone went to college it should be the son. However, Alice promised that if he would send her she would assist in the education of the other children. This promise she kept.

In casting about for a college she selected the University of Michigan as it was the first State university to open its doors to women. She was not prepared to enter, but President James B. Angell took her case under advisement, and after chatting with her a while vouched for her ability. She made good and in 1877 was teaching history in the Saginaw High School.

Two years later at the age of 24, she was teaching history at Wellesley, and at 26 she was made President of the institution. In the same year, 1882, she received her Ph. D. from the University of Michigan.

No sooner had she become the administrator of Wellesley than she began to reorganize its courses and make of it a standard college. She provided both feeders and dormitories for the institution to insure its growth. Her discipline was a matter of comment, but she controlled more by her fine personality and love than in any other way.

At her invitation Professor George Herbert Palmer of Harvard came to Wellesley to deliver a course of lectures. Soon after he met Miss Freeman socially and later they became engaged. He gave her her ring on her birthday, which put her tact to the test as they dared not let their engagement be known.

At Commencement, she told the board of trustees of her engagement and asked to be released. This caused nothing short of a social up-

heaval. The people interested in Wellesley asserted that no man had a right to marry a woman with her talent for managing and inspiring young women. Her devotion to Wellesley made her feel the criticism keenly.

Mr. Palmer insisted that her marriage would give her an opportunity for more work, not less, in her chosen field. In the end a compromise was effected, and they were married at Christmas time.

She was at once made Trustee of Wellesley, and also devoted much time to Radcliff College, and was placed on the Massachusetts Board of Education, a position which she retained until her death. When the University of Chicago was ready to begin work, it looked about for a suitable woman to be Dean of Women. No one appealed to President Harper except Alice Freeman Palmer. In order to get her, he offered her husband a place on the faculty of the University of Chicago, at a salary of $6,000 a year, and offered Mrs. Palmer the same salary. Mr. Palmer was receiving $4,000 at Harvard. This offer would mean an increase of $8,000 per year to the family budget, but it was rejected. Yet so eager was President Harper to have Mrs. Palmer's services that he arranged to have her come three weeks at the beginning of each term; her assistants carried on in her absence.

Finally she went to Europe to enjoy one of those years with her husband that were so satisfying to both of them. While there she died. On her husband's return memorial services were held at Harvard University. Four college presidents paid tribute to this extraordinary woman. Among them were her own President Angell of Michigan, President Eliot of Harvard, and President Hazard of Wellesley. Music was furnished by a group of young women from Wellesley, and a young men's glee club from Harvard.

It was not the important positions Mrs. Palmer held, not the ability with which she was endowed, that marked her for the great woman she was. It was her deep spirituality. She was deeply religious, and nothing revealed this spirituality as did the effect she had on others. Her husband tells us that when she was in a room all eyes were upon her. An eminent scholar wrote: "When I last saw Mrs. Palmer, I was in a hopeless state, caring little for writing. It is a deep regret that her death prevents my putting into her hands the most elaborate and influential book I have ever written and saying as I do it, 'this have I done because you helped me by casual words of encouragement.'" A farmer's wife said of her, "To meet her at the Boxford's station in the morning made the whole day bright. If she passed me in the late afternoon on the long hill, she seemed the fairest object in all that stretch of sweet country."

The quality that lighted up all the qualities of her being appeared to be sympathy, and sympathy has been called the finest of all the qualities that combine in any effective personality.

On November 10, 1920, she was elected to the Hall of Fame. One must have been dead ten years to receive election to this Hall, but her personality, always so penetrating and pervading, brought to her this distinction.

Abraham Lincoln

Julia A. F. Lund

ABRAHAM LINCOLN, the "figure of an age," is the life which has been, and is the favorite illustration of those who seek to emphasize the possibilities of American citizenship. A life that cannot be classified —farm boy, backwoodsman, storekeeper, surveyor, lawyer, orator, man of letters, statesman, all these, yes, but something far above and beyond any or all of them. Shall we say the *heart* of America in its tenderest, sweetest, loftiest expression?

Born in the frontiers of Kentucky, his boyhood spent in Indiana, his maturity reached in Illinois, he was a Southerner by birth and training, a Northerner by sentiment and principle, a Westerner by sympathy and vision.

In the very unusual and delightful biography which it is our pleasure and profit to study this year, we trace the forebears of Abraham Lincoln through the colonial years, and the subject of the book, from his birth until he leaves for the White House. "The Prairie Years," as they are most appropriately called, cover all but the last four years of his life, and during these prairie years the man was trained, and the character formed, which types for us one of the best and noblest Americans.

The magnificent materials used with such unequalled force were gathered during his *prairie years.* The books at his command were few but the very best in the world, and he mastered them so thoroughly that they became a part of his very being. Biblical quotations abound in almost everything he wrote. Shakespeare and the Bible were the literary treasures of his frugal home. He was also very fond of Robert Burns. A volume of *Pilgrim's Progress,* the most beautiful allegory in our language, was among his most prized possessions.

He was influenced by the lofty principles as well as the smooth, fine diction of these matchless authors, and his own statements roll forth with the majesty of scriptural utterance.

George Washington was the idol of Lincoln's patriotic fervor all through his life, and the example he always sought to follow.

Like all great writers, Lincoln saw the glory in the commonplace, and was direct, simple and sincere in his expression. If "brevity be the soul of wit," no man ever lived who exemplified this more perfectly or said more in fewer words. He had a poet's power of expression in his spirituality and the fine shades of meaning in words. The matchless pearls he has left us in his letters and speeches clearly express his love of humanity and his philosophy of life.

If we had to select his predominant qualities, we would undoubtedly name justice and mercy. Never did the glory of Lincoln shine brighter than it does in our strife-torn world of today. In answer to the "songs of hate" from all parts of the earth, his words fall like a benediction.

Birth of a Song

Ida Peterson Beal

IN the early days of the Civil War Julia Ward Howe tells of returning from a review of troops near Washington. Her carriage was surrounded and delayed by the marching regiments. She and her companions sang to beguile the tedium of the way, the war songs which everyone was singing in those days, among them—

"John Brown's body lies a-mouldering in the grave,
His soul is marching on."

The soldiers liked this song, "Good for you," they cried, and sang the chorus with its rhythmic swing.

"Mrs. Howe," said Mr. Clarke, "why do you not write some good words for that stirring tune?"

"I have often wished to do so!" she replied.

Waking in the gray of the next morning, as she lay waiting for the dawn, the words came to her. "Mine eyes have seen the glory of the coming of the Lord."

"She lay perfectly still. Line by line, stanza by stanza the words came sweeping on with the rhythm of marching feet, pauseless, resistless. She saw the long lines swinging into place before her eyes, heard the voice of the nation speaking through her lips. She waited till the voice was silent, till the last line was ended, then sprang from the bed, and groping for pen and paper, scrawled in the gray twilight the "Battle Hymn of the Republic." When she had finished she crept back to bed and as she fell asleep she said to herself, "I like this better than most things I have written."

The poem was published in the *Atlantic Monthly* in February, 1862. "It was praised on its appearance, but the vicissitudes of the war so engrossed public attention that small heed was taken of literary matters." It found its way to the camps and was sung in chorus by the soldiers. The hymn rapidly made its way. "It was sung, chanted, recited and used in exhortation and prayer on the eve of the battle. It was the word of the hour and the Union armies marched to its swing."

"Among the singers of the 'Battle Hymn' was Chaplain McCabe, the fighting chaplain of the 122nd Ohio Volunteer Infantry. He read the poem in the *Atlantic,* and was so struck with it that he committed it to memory before rising from his chair. He took it with him to the front and in due time to Libby Prison whither he was sent after being captured at Winchester. Here in the great bare room where hundreds of Northern soldiers were herded together, came one night a rumor of disaster to the Union armies. A great battle, their jailers told them, had been fought a great Confederate victory won. Sadly the Northern men gathered together in groups, sitting or lying on the floor, talking in low tones, wondering how, where, why. Suddenly, one of the negroes who brought food for the prisoners, stopped in passing and whispered to one of the sorrowful groups. The news was false, there had, indeed, been a great battle, but the Union army had won, the Confederates were defeated and scattered. Like a flame the word flashed through the prison. Men leaped to their feet, shouted, embraced one another in a frenzy of joy and triumph, and Chaplain McCabe standing in the middle of the room, lifted up his great voice and sang aloud,

'Mine eyes have seen the glory of the coming of the Lord.'

"Every voice took up the chorus, and Libby Prison rang with the shout of 'Glory, glory, Hallelujah!' "

So this great song was given to us in an hour of inspiration. It has established for itself a fitting place in our group of patriotic songs. Our appreciation of "The Battle Hymn of the Republic," has grown with the years. We gratefully remember Mrs. Howe for her marvelous contribution.

GENERAL AND STAKE OFFICERS' MEETING

Thursday, October 1, 1936

Official Instructions

President Louise Y. Robison

MY heart is filled with gratitude this morning to our Father in Heaven that He has permitted us to meet again today.

As you know, Sister Amy Brown Lyman has gone to preside over the European Mission Relief Societies, and while we shall miss her, we rejoice that our sisters in Europe will have a member of the General Presidency there to help them with Relief Society.

We regret to state that one of our beloved Stake Presidents has passed away since our April Conference—Sister Anna S. Blackham, of the Moroni Stake.

Visiting Teachers' Books: For years it has been the policy of the Relief Society General Board to require that all Visiting Teachers use the report books, and this has been quite an expense to the Wards as the price of the book has been twelve cents per copy. We know it is quite a task for the Wards to raise the necessary funds, so we have decided to present to them their Visiting Teachers' Books free of charge. This will be a gift from the General Board of about Five Thousand Dollars to the Ward Relief Societies throughout the Church.

Pictures for Literary Lessons: Yesterday in the Literary Meeting it was announced that we would have sets of pictures illustrating our literary lessons that would be given to the Stake and Mission Presidents or representatives. There will also be one set for the Stake Board and one for each Ward or Branch. This is another gift from the General Board, and it comes to you with our love.

Membership Cards for 1937: We also have our Membership Cards ready for 1937, and these will be supplied upon request.

Alcohol Education: We have for distribution a limited number of leaflets containing the address given by Judge Oscar W. McConkie, on Alcohol Education. There is a nation-wide movement headed by the W. C. T. U., to place Alcohol Education in all of the schools. We are very deeply interested in this, which is not a political matter, but purely a Christian work. We shall be happy if you will give it your support whenever the opportunity presents itself.

Time of Relief Society Meetings: We have had a number of requests for our Relief Society meetings to begin in September and close in May, rather than begin in October and close in June. We have asked, and the majority of the Stakes still desire the nine lessons, and we should

like to have these nine lessons used. It is a bit late now for you sisters who wish to begin in September to make this announcement, but in the future you may work to that plan, if you prefer it. We wish, however, that all the Wards in the same Stake begin and close at the same time.

Relief Society Funds: There have been a great many questions asked by the new officers about the difference in the Relief Society General Fund and the Charity Fund. We think that there are some of the organizations who are taking the contributions that are made by the people to the Visiting Teachers, and placing them all in the General Fund. We would rather you would not do this. People who give to the Visiting Teachers usually give for the benefit of the needy, and we would like that used for the Charity Fund. I think you will have an increase in donations if the people know that it is used for the poor. For years we have asked that the Visiting Teachers do not ask for funds, but we think Stake Presidents and Supervisors can work out some plan that will make an appeal to the people, illustrating the needs of the Relief Society. When a Visiting Teacher enters a home, aside from her message, she should include invitations to attend Relief Society meetings, and then it would be quite proper for her to say, "We are having a great many needs in our Ward, and we want to take care of those who require comforts." We hear frequently of the most distressing cases of deserving people where the common necessities of life are lacking, but usually these can be met when the proper request to the people is made. Do not tell of conditions in your own Wards, but have some appeal that the people may know the need, for Relief Society does take care of the needs of the people.

In some of our Wards and Stakes there have been discrepancies in accounts. It is not because of dishonesty. We have had some very embarrassing situations where the women were perfectly honest, but I believe I will repeat again what I have said before. We suggest that you have your books audited. Your Stake Clerk should audit your Stake, and your Ward Clerk should audit your Ward record books yearly, and when your books are turned over to a new secretary they must be audited so that the new officers will know just the condition of affairs.

Duplication of Officers: There is a great deal of difficulty arising from the duplication of officers. I have lived in a small country town, and I know it takes real ingenuity to get the organizations officered without duplication, but I am wondering if we try hard enough to get inactive people to work. It takes faith, and prayer sometimes, for us to see the possibilities of some of the women who are not working. One of the best pieces of work you can do is to stimulate our sisters to participate in our activities.

Cooperation of Women's Organizations: We are never going to accomplish all we can until the three women's organizations of our Church are working closely together. The closer we work together the more efficient we will be.

Music Institutes: The Church Music Committee has organized a plan for developing music in all our organizations. Letters will go out to those Stakes where they are ready to begin. I think now they are only organized in the Salt Lake district, but as they are ready we will inform you, hoping you can cooperate.

Presidents Urged to Give Attention to Material Sent From Office: We would like you to please notice the communications from the office,

rather than those from advertisers. It will save a lot of trouble and postage if you will realize that if there is anything for the benefit of the women, that goes out officially, we will let you know from the General Office. We will appreciate it very much if you will carefully read the instructions which come from the General Board, especially those in reference to the Stake conference-conventions.

Stake Conference - Conventions: We have had some of our conventions held, and have gone to quite a bit of expense and trouble to hold a class leaders' meeting all over the Church in response to requests from the Presidents, who feel the need for this help. We prepared what we consider a very fine program, and sent it out with a General Board member, and in some of the Stakes there were no class leaders to receive it.

Stake Visits to Wards: Some of our new Presidents have wondered how often the Stake Board should visit their Wards. There was one very fine Stake President who said, "We cannot get along very well without visiting our Wards once a month, but we understand the General Board does not approve of this." That is a mistake. We are very glad to have you visit your Wards once a month. This is not compulsory. Where the Wards are scattered hundreds of miles apart it is impossible to do so, but wherever it is possible once a month is not too often. We would advise you to alternate the visits to the Theology, Work and Business, Literature and Social Service Departments, so that you will know the conditions of your Wards in all subjects.

Relief Society Employment Bureau: We have a free employment bureau in the Relief Society, and are very glad to be of service in placing Latter-day Saint girls in good homes, but we would like to have them write in and tell us what their qualifications are before they come to Salt Lake.

Membership: There has been a misunderstanding about our Membership. Names of inactive members are not taken off the roll, they are still members of Relief Society and it is to the credit of the organization to get these inactive members on to the active roll.

Relief Society Magazine Subscriptions: There has been some misunderstanding in reference to the basis of the 100% Magazine subscriptions. We therefore refer you to the material contained in the August, 1936, issue of the *Relief Society Magazine,* which explains the details covering the 100% subscriptions. This is based on the entire membership of the Relief Society.

We had a sister in the office from a very small branch in Wyoming which had been recently organized. I asked her how she was getting along, and she said, "Just splendidly. We have nine members and before I left we had sixteen subscriptions, but we are going to do better than that, we are going to have 200% before the close of the Drive." That is given just as a little stimulation to all of us to put forth our best efforts.

Standard of Entertainment: We want you to have good times, but have them in a way that establishes and upholds the standards of Relief Society. Some of the Wards have just beautiful programs, and some feel that they must do some things that are not quite up to our standard. We do not want our Relief Society women to blacken their faces for a minstrel, nor to make burlesques of any fine ideals.

Committee for Meeting Prepara-

tion: A helpful suggestion to Stakes and Wards is to appoint a committee to look after the Stake and Ward places of meeting—see that towels are in the washrooms, and other necessary conveniences are available. The General Board has found such a committee to be very helpful and to add greatly to the comfort of our gatherings.

Organizations and Reorganizations

General Secretary Julia A. F. Lund

DURING the past year there have been several new organizations and a great number of reorganizations. To those who have served Relief Society so long and so well, President Robison and the General Board desire to extend their hearty thanks, and to those who are entering the field for the first time in the capacity of Stake President, we extend a cordial welcome.

ORGANIZATIONS

Date	Stake	Appointed President
May, 1936	Long Beach (Taken from Los Angeles)	Pearl C. Miner
April, 1936	Pasadena (Taken from Hollywood)	Sadie E. Williams
	Missions	
	Spanish-American (Taken from Mexican)	Mrs. O. C. Williams

REORGANIZATIONS

Date	Stake	Released	Appointed President
Sept., 1936	Bear Lake	Hazel R. Shepherd	Margaret S. Hoge
Sept., 1936	Deseret	Inez B. Allred	Vera S. Hilton
August, 1936	Emery	Margaret M. Peterson	Clara A. Wickman
July, 1936	Highland	Nellie O. Parker	Jennie B. Duffin
Sept., 1936	Panguitch	Elizabeth W. Henderson	Sarah C. Ipson
August, 1936	Weber	Katherine G. Wright	Charlotte Kay

Mission	Released	Appointed President
Czechoslovak	Martha Gaeth	Martha S. Toronto
European	Emily T. Merrill	Amy Brown Lyman
Hawaiian	Verna F. Murphy	Cassandra D. Bailey
Norwegian	Vivian C. Knudsen	Margaret M. Peterson
Samoan	Agnes M. Sears	Olivia S. Waddoups
Tongan	Martha E. Wolfgram	Evelyn H. Dunn

GUEST SPEAKERS

IN the Officers' Meeting, the Relief Society was highly honored in having as guest speakers President Ruth May Fox, who discussed "How the Relief Society can Strengthen the Y. W. M. I. A. In addition to the deeply spiritual tone so characteristic of Sister Fox, her address was full of practical suggestions of how the organizations can work together in the great program assigned to each by the Church.

Another inspirational address was "How the Relief Society can Strengthen the Primary Association," by Assistant Superintendent Edith H. Lambert, who made a most eloquent appeal for cooperation in the interest of children.

Miss Myrtle Davidson, Superintendent of the Extension Division, Utah Agricultural College, offered the services of the college County Agents, and expressed appreciation for the work of Relief Society.

The Church Security Program

President Louise Y. Robison

I AM sorry there has not been a clear understanding on the matter of credit given in Relief Society, but the policy has been, to place no cash value upon used clothing which is donated nor upon bottles of fruit. Make a count of the number of articles and the amount of fruit and enter it as items of history. This has had the approval of the General Authorities, and it has come from Bishop Cannon just this morning. Let me read this. The question we asked, and the answer has been given: "We have been informed that placing a cash value on all contributions is advocated. The Relief Society has always discouraged this practice. We have instructed our organizations to make a count of the articles of clothing contributed, to count the bottles of fruit and vegetables, but not to place cash value as there is so great a discrepancy in what the Wards throughout the Church consider the value of articles.

It has long been recognized that Relief Society funds are to be kept for use within the organization. Instructions to this effect are printed in the Ward and Stake Record Books. We took it up with the General Authorities recently and they have reiterated the statement that the Relief Society funds belong to the Relief Society. We have been extremely sorry to hear that in some places the General Fund and even the Charity Fund has been used this Summer for making quilts, canning fruit, etc. Now sisters, we are all Latter-day Saints, and we are deeply interested in this Church Security Program, and we agree to do everything that is in our power, but it is not helping the Church to take our little means and divert them into another channel. The idea of this Church work is to raise extra funds to take care of the extra needs, it was not to come out of Relief Society. If some of you have your funds depleted, I deeply regret it, but please read your instructions, and remember your Charity Fund cannot be touched, except for charity.

Some organizations have turned everything they have into the Social Security supplies, but the Relief Society Stake President is in the Stake Committee, and the Ward President is on the Ward Committee. As such they are members of the governing board, and have a voice as to how that work shall be conducted.

Where you have been in the habit of holding bazaars, you may still continue to do so, and keep the funds for your treasury that you receive from these. Advise your Ward Presidents and remember you yourself, will have to go to your committees and ask permission to retain for bazaars what you would normally have had for your Summer's work.

Please do not feel that we are not absolutely back of the Church Security Plan. We are so proud of what you have done that we are going to ask each Stake President, or her representative, to meet at the close of the four o'clock meeting when buses will be at the West Gate to take you to see a sample of what has been done in one Stake, and this, too, without using Relief Society funds. What funds have been used have been created through the Church Security. This demonstration is an example of what cooperation between the three women's or-

ganizations can do. Then if we have time we would like to take you to one of the other Stakes, which is perhaps very much like your own. This is a Stake where there has been little money, but where they have made over, cleaned and pressed men's clothing, 571 pieces; boy's clothing, 469 pieces; women's clothing, 881 pieces; girls' clothing, 887 pieces; making a total of 3,139 articles, including 103 quilts, and this has been made, as it has been in many of your Stakes, through the efforts of Relief Society. This work is typical of what has been done all over the Church.

It was our understanding that those who required relief were to be given the opportunity to work in the sewing and canning projects. The report is in practically all localities that our Relief Society women, especially the officers, are being overworked. This is creating a most unfortunate situation, as the women are for the most part the mothers in the homes, and they find it difficult to discharge these additional duties. It is reacting very unfavorably upon their Relief Society work. What do you advise in this matter? We have had more resignations of Ward Presidents this Fall than we have had at any other time. Of course in starting anything new it is necessary to get back of it and not think of ourselves, but now we hope that our Relief Society officers will not have to do the work. We hope that the work can be supervised, and women who are in need of help will be given pay for that work and relieve our splendid Ward Presidents.

Relief Society will do the work it has been doing for years. It will be your responsibility to see that the sick sisters have little delicacies, that they have warm quilts, and it seems to me, if the brethren will permit it, it will be a good thing to keep in your treasuries and storerooms just about what you have kept for the last several years. There is no real change in our work, we will just take care of our own in the same way we have done, and as Latter-day Saints contribute to the Security Fund. I think you have given nobly, wonderfully to the cause, and I think now we will still carry on, for we are every one of us Latter-day Saints.

May the Lord bless you, bless you in your homes, bless you in your Relief Society, give you power and wisdom. O, do keep close to the Lord, you sisters. We do need Him now above all times. Keep close to the Lord and He will give you influence with the people with whom you work. Keep in harmony with your Bishops, and tell them your needs. Let them know what you Stake Presidents advise your Ward Presidents to do. Let the Bishops know what our plans and needs are, they are interested in us, but they sometimes do not understand our wants. You Stake Presidents make your needs known and explain the Relief Society situation, for we are eager and willing to help the Church Security. We have all our lives upheld our hands to sustain the Authorities of the Church, and I believe this is one of the revelations from God. I believe He has spoken through the leaders of our Church, and they have established the Church Security program. It is the thing we need for every member of the Church, whether we have an abundance or whether we are in poverty, it is the best thing that has come, and I believe the saving principle of our Church. I think if we enter into this wholeheartedly and never count the work or time we give, but give our best to the Lord, that is the very least that we can do. If we can do this we will have peace and

harmony, and will be really sustaining the Authorities of the Church. I have heard President Grant say, "We sing 'We Thank Thee O God for a Prophet,'" but I believe now the women of the Church are showing President Heber J. Grant that we do sustain him as a Prophet, and we are willing and eager to help. May we feel this and carry the message back to the women, for the only thing that will save us is strict obedience to the Prophet of the Lord. May we feel this and carry the message back to our Wards, is my prayer in the name of Jesus Christ, Amen.

GENERAL SESSION

The Constitution of the United States

Julia A. F. Lund, General Secretary

THERE are but three types of government which have been developed in the history of civilization.

The centralization of power has invariably produced the dictator and ended in tyranny. The decentralization of power, when pushed to the extreme, has been inefficient and ended in anarchy. The organized balancing of powers is the result of mankind's efforts to find a workable plan that will keep power centralized enough to achieve efficiency without tyranny, and decentralized enough to achieve freedom without anarchy. This was the plan chosen by our American forefathers and charted by the Constitution of the United States.

During the Revolution a common danger united the States. When this, however, came to a close, it must not be supposed that our national life was secured. It is far more correct to say that the most critical period of our country's history embraced the time from 1783 to the adoption of the Constitution in 1789.

After much opposition and debate Congress finally invited the States to send delegates, and in May, 1787, the Constitutional Convention held its meetings in that plain brick building in Philadelphia from which the Declaration of Independence was published to the world.

There were fifty-five men assembled in this remarkable group. Benjamin Franklin, then eighty-one years of age, was one of Pennsylvania's delegates, and at his suggestion George Washington was made Chairman of the Convention.

On September 17, 1787, the Constitutional Convention adjourned, on the 20th of September Congress received this Document accompanied by a letter from Washington. It was submitted to the States for ratification, but took two years to obtain the approval of enough States to put the Constitution into effect.

The formation of the Constitution of the United States was one of the most important events in history. It gave to mankind the first adequate type of government by the people, capable of being extended to the greatest of nations, and established the union of the states upon a foundation on which was actually reared this mighty nation of ours.

It is "We, the people" who ordain this Constitution quite as much today as it was in 1789, for the Constitution of the United States is the fundamental laws or principles of government by which the people of this nation agree to be governed, resting,

as it does, upon the principles that all governments derive their just powers from the consent of the governed. George Washington said, "The basis of our political system is the right of the people to make and to alter their constitution or government," and Lord Bryce added: "The American Constitution has stood unbroken because it has submitted to a process of constant, though scarcely perceptible change, which has adapted it to the conditions and need of each new age." It is the greatest contribution of the Anglo-Saxon people to the science and practice of government.

Talk

Counselor Kate M. Barker

IN the spirit of service, a group of women in Nauvoo asked the Prophet Joseph Smith if they might be organized that they might serve better. He answered that he had a plan for a woman's organization much greater than any they had in mind. Having effected the organization, he said, "I now turn the keys for you in the name of God."

Thus the Relief Society was organized by the Prophet of the Lord for the development of the women of the Church and through inspiration the outline of the work was given by an all wise Father. The Prophet said, "If you live up to these principles how great and glorious! If you live up to your privileges the angels cannot be restrained from being your associates."

Do the women of the Church believe this? If so what should one expect in the way of active co-operation and loyalty? Yet this is a report from one stake which is rather typical of all—

L. D. S. Families	1140
Membership in Relief Society	500
Average attendance	195

We are living in an age where we need the value that alone can come from regular and sincere worship and from a fellowship where love and service prevail. We are living in an age when an organization such as the Relief Society needs its whole strength. There is need for a planned and strong effort on the part of the faithful members—carried on in the spirit of love—to give each woman of the Church the joy and opportunity which active membership offers, and greater power to the group.

How shall we enlist their interest and support? We can make known the time and place of meetings, special events and activities, and we can make known the message of Relief Society.

We must recognize that our organization is judged by the character and attitude of its members. If we are filled with enthusiasm, if we are regular in attendance, if we hold our heads high, if we come from our meetings as though we had been somewhere, if we feel and act as though it was a great honor to belong, if in our living we show we are better and happier for belonging, then we clothe the organization in the greatness it deserves. We must bring the Relief Society into such a commanding position that all women will feel the power of its unity and love.

The finest kind of advertising is the personal word. It is through such personal testimonies that our

Church has grown. Let us appeal to the hearts of the women, to their loyalties to an organization with such a rich heritage of sacrifice and service! Let us appeal to their sense of fairness—it was organized for them—they are adult women of the Church. Let us appeal to their loyalty to their Father in Heaven who organized it for them!

But after these appeals—if we reach them—can we make our organization so effective that we strike still deeper roots of loyalty. Loyalty which endures is the loyalty which comes from having a hunger of the soul satisfied.

The hunger for friendship is one of the deepest longings of the human soul—friendship which lasts through sorrow and joy—such a friendship as missionaries develop under the influence of the spirit and in a common devotion to the highest ideals of service. The Relief Society has all the opportunities for developing such friendship.

Another fundamental need of the soul is for spiritual food. One teacher can take facts, and they appear cold and lacking in inspiration, another takes the same facts and by spiritual insight makes them mean gloriously, so that they put worth, dignity, joy, hope and faith into life. It is in this spiritual interpretation of all our educational courses that the Relief Society stands supreme among woman's organizations.

It is such teaching that makes possible the satisfying of another soul hunger—that of service—of longing to do something for some one. Such service is a fundamental part of Relief Society. If we can get the women to just once taste the joy of such service the roots of loyalty will go deep enough to hold.

(Elder Melvin J. Ballard's address will be published in a later issue of the Magazine.)

Address

James H. McClintock, Director in Charge of Finance, American Red Cross

I ASSURE you I esteem it the greatest personal honor of my life to stand in this place. Certainly it is something I never expected to do.

At our luncheon this noon we had the pleasure of the presence of your President, even on this busy day. I am glad to have this chance to return her call, and to extend to you in your work the warmest greetings and the profound appreciation from the American Red Cross for the great support and cooperation which we have always had from this great Church, and particularly from your organization. We deal with common problems, and we have learned to admire profoundly the success with which you are carrying on your great achievements.

I am going to say just a personal thing as I stand in this place. I am not a fan who writes letters, and I never dreamed I would have the opportunity to stand here and express for myself, and thousands of others, the appreciation for that one great program of all the week that comes from this place. I believe the people who listen to that are not the kind who write letters, and I want to speak for myself and for them, and thank all you who have any part in it for something which, if nothing else, justifies the radio.

Again my warmest greetings and best wishes.

Address

Louise Y. Robison, President

SHORTLY before his death, President Anthony W. Ivins made an impressive address at a Priesthood meeting. It seems an excellent standard for all Latter-day Saints by which to measure their own lives. May I read the opening paragraph of this sermon:

"I was thirteen years of age when I was ordained as Elder in the Church, I can never forget how seriously the responsibility which came to me at that time was impressed upon my mind. I remember thinking that I could no longer be my own self, this mortal boy that I was, thinking very much of things that concerned me; that I could not talk as I talked when I was myself, but that I must submerge myself in the Church, because it seemed to me upon accepting this responsibility that I was in a sense, a very modest sense, of course, the Church. I was a part of it. I thought to myself, if I do an idle thing, people will see in that the fruits of the Church of which I am a member. If I say improper things they will take the same view of what I say. I must live, I must speak, and I must act as a member of the Church of Jesus Christ of Latter-day Saints. That impression has never left me. As I grew older, and other responsibilities came to me, that first deep impression always returned."

I have been wondering what membership in the Church means to each of us today. Has it changed our manner of life? Has the joy of service and sharing, come to members of Relief Society?

Our Heavenly Father is ever giving us opporutnities to prove ourselves, to learn if the Gospel of Jesus Christ has made us stronger in overcoming temptation; if we have greater faith to sustain us in defeat and to inspire us to further endeavors; if it has given us the power of patience, of endurance and the assurance of final victory.

Within the last six months the Authorities of the Church have introduced a wonderful plan for the development of all the members of the Church — those who have an abundance of material interests, those who are in moderate circumstances, and those whose burdens are too heavy to carry alone. The benefit will come to each individual just in proportion to the acceptance of the plan.

The voice of the Savior is speaking to each one of us today—not alone to the rich young man in the parable—but to those who have little and to those who have nothing—the challenge is as great as it is to the wealthy.

In the Church Security Plan there is an opportunity for each person to follow the Master.

The Relief Societies all over the Church are to be congratulated upon the response made to the call of the General Authorities of the Church. In some Stakes the Y. W. M. I. A., the Primary and the Relief Society have worked together, and the result is marvelous.

We hear these glorious reports from most of the Stakes of the Church.

Many have worked beyond their strength during the past few months, but the establishment of any great movement calls for valiant workers. Those who have made the greatest effort are those who have and will receive the greater blessing. This is ever true. The word of the Lord never fails.

There are many other opportuni-

ties given for our advancement, in all of them the same rule holds good. The Relief Society Ward President, or other officer who questions the advice of her Stake President, and who thinks her way of conducting affairs of the Society is superior, always defeats her purpose. I never remember one such officer developing or being called to a higher position. Class leaders who condemn the type of lesson prepared by those who are called to do that work, after careful and prayerful study, never have really successful classes. It is cooperation which brings success—criticism always brings unhappiness and failure.

Dr. Ashley Day Leavitt says: "Not until in the midst of work to be done a man has said, 'This is my task'; not until in the face of a problem has he said, 'This is my opportunity'; not until in the great field of life, which is the field of religion, he has said, 'This is my cause'; has his soul come to life."

May we live in the principles of the Gospel of Jesus Christ, that we shall be able to feel and say, as the Prophet of old, "O God, thou art my God." Then peace will come no matter what the conflict in the world; then joy and happiness, development and eternal progress will be ours.

At the close of our conference I want to tell you how much we have appreciated your presence here.

Although we have worked hard this Summer, we are never weary for it is in the service of humanity. We are working for the Savior, and His promise is sure, that He will make our burdens light and our yokes easy. May you have this experience that your testimony may be developed I humbly pray, in the name of Jesus Christ, Amen.

A Wish

By Carlton James Balfour

When we have gathered all the sweet fresh bloom of youth,
And stand upon life's hill-top looking back—
When we have sounded depths of clear unfettered Truth—
Have left some dreams, some joys along our track—
May Peace her robe of white around us fold,
And Love hold fast Our hand as We grow old.

When down the western slope of time we take our way,
And leaves of autumn rustle 'neath our feet,
May we recall with joy, Life's glad young span—
When dreams were real, and days were long and sweet,
Keep us, oh God, from growing hard and cold,
For, Oh—, We would be young, when We grow old

Happenings

By Annie Wells Cannon

NOVEMBER—The little kindnesses of life bring more happiness than costly gifts.

MABEL VERNON, of Delaware, directs a campaign to obtain signatures on a mandate to end war. The women of Amsterdam parade the streets as a gesture for world peace, and an American delegation at Geneva propose a fast day on Armistice day to promote peace; while in Spain, in the maddest of wars, women and children are being slaughtered. Has the world forgotten "We shall not sleep in Flander's fields?"

MRS. ELIZABETH HAYWARD, of Utah, rejoiced over the issue of the Susan B. Anthony stamp. She introduced the resolution in the state senate to ratify the 19th Amendment.

MRS. JANE WEST HERRICK, of Utah, died last September. She was founder of a school of Dramatic Art in Denver.

QUEEN MARY, in the tradition of England's widowed queens has moved her personal treasures from Buckingham palace and taken up her residence in Marlborough house.

PRINCESS JULIANA, of the Netherlands, and her sweetheart, Prince Bernhard Biesterfeld, will be married next spring.

MISS SUSAN STURGIS, of Boston, president of the Association of Bank Women, says women are daily proving themselves most capable in financial matters.

CLARA KATHRYN VAN HORN, age 12, of Ohio, was more frightened when the president of the United States gave her the medal of the army and navy Legion of Valor, than when she saved the lives of the two boys speeding towards an oncoming train.

ELSIE JANIS, movie star, has dedicated her fortune to charity, even auctioning her stage costumes. Her new career is living to make others happy.

BABY DOE TABOR, who starved and froze to death in a mountain cabin last winter, left 17 trunks filled with costly dresses, cloaks, hats and lingerie, worth thousands of dollars, which now form an unrivalled costume collection in the Colorado State Historical Museum.

MRS. BERYL MARKHAM, English socialite, was the first woman to make a solo flight westward across the Atlantic. The plane crashed in Nova Scotia, but the aviatrix was unhurt.

BETTY BROWNING, of Kansas, won the Amelia Earhart trophy race, at the national air races in September, and Mrs. Louise Thaden won the $15,000 Bendix trophy race.

AMELIA GALLI-CURCI is to return to opera this month with the Chicago Opera Company.

SONJA HENIE and Katherine Stammers, two noted sports women, have both accepted contracts for moving pictures.

PRINCESS ASFA GILMA, of Ethiopia, has written a biography of Haile Selassie.

THE RELIEF SOCIETY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

Motto—Charity Never Faileth

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VOL. XXIII NOVEMBER, 1936 No. 11

Editorials

Best Wishes

WE congratulate our beloved President Heber J. Grant on reaching his eightieth birthday vigorous in body, alert in mind, radiant in spirit. His life long in years and in good deeds has been an example of integrity and devotion to the Gospel of Jesus Christ. Never was there a more devoted son. His mother's welfare and happiness were ever dominant in his mind, and he saw to it that her last days were her best days. In his young manhood he longed for a university education. When George Q. Cannon, then in Congress, told him that he would appoint him either to Annapolis or West Point, he walked on air. He felt now his dreams could be realized. He chose Annapolis. He visioned himself an admiral. His joy was complete until he looked into his mother's eyes and saw pain there. He gave up this cherished longing because she did not wish him to go. This decision we believe changed the whole course of his life, for with his determination and application he doubtless would have gained distinction in the navy which would have taken him away from his people.

As husband, father, grandfather, he has shown the same devotion as he did to his mother. While he leads a very busy life, he always has time to look after the welfare of his family. The bond of love between him and them is most beautiful.

Sincerity must be the fundamental characteristics of a truly great man. President Grant from his boyhood has ever evidenced this sterling trait. He has been throughout his long life sincere in his affection for his family, sincere in his determination to succeed, sincere in his service to his employers. From the time he was appointed as President of Tooele Stake through his long years of service as Apostle and as President of the Church of Jesus Christ of Latter-day Saints, his sincere

faith, his unswerving devotion to his Father's work has been unquestioned.

President Grant is in the truest sense deeply religious. He has visited and ministered to the widow and orphan and has kept himself unspotted from the sins of the world. He goes about continually doing good, finding congenial work for those out of employment, giving words of encouragement and financial assistance to those in need, distributing books with a lavish hand that feed the souls of those who read them, scattering works of art to bring culture and delight to thousands.

Because of his wide travel and the remarkable welcome he receives from people of all classes, he has been termed our "Ambassador of Good Will." He is accorded respect and honor wherever he goes, and people listen intently to his message and enthusiastically applaud him at its conclusion. Those whom he meets recognize his sincerity. They know he believes what he preaches, and his clear messages find a welcome in their hearts. And so beloved and honored by his own people and by those of different faiths he goes about enriching the lives of those whom he meets. As he goes from stake to stake and ward to ward, his admonitions lead to better living among the Latter-day Saints. God has blessed and magnified him. Long may he live to be a source of strength to his people.

We Thank You

WE deeply appreciate the wonderful work done by our Magazine agents and those who have assisted them. Their determination to get many subscriptions has been realized; their enthusiasm could not but result in success. We thank those who have responded so loyally and hope that each subscriber will feel the dollar paid was a good investment. Many have liberally subscribed for more than their own Magazine. One woman in Lincoln Ward handed the agent $10.00 asking that eight subscriptions be sent to homebound women and one to a blind sister, adding, "When I visit her I can read to her from its pages and so can other callers."

Some of our agents have felt disappointed because in spite of their earnest work, through the large numbers on the inactive roll, they did not get a high percentage of subscriptions. We hope they will feel encouraged with the thought that their contact with these inactive ones will result in much good. Many have succeeded in getting subscriptions from them, and the Magazine may be a means of bringing them to our meetings. Others have felt the earnest enthusiastic spirit of the agents and will be roused to activity.

Our Project

AS the mission of the Savior will be the subject for the Theological lessons 1937-1938, and the Teachers' Topics will correlate with it, the Project on New Testament reading will be for the two seasons, 1936-1937 and 1937-1938. Our Stakes knowing this can plan the Project Program accordingly and can do much more intensive work than if we were only taking the New Testament for one year.

Lesson Department

(For First Week in January)

THEOLOGY AND TESTIMONY

Lesson 4

THE FUNDAMENTAL QUALITIES OF LIFE
(*The Beatitudes*)

Helpful References

Matthew, 5:1-6; 5:7-12.
III Nephi, 12:1-6; 12:7-12.
Talmage, *Jesus the Christ,* Chapter 17.
King, *The Ethics of Jesus,* Chapter 6.
Rall, *The Teachings of Jesus,* p. 69 f.
Bennion, *Moral Teachings of the New Testament,* Chapter 28.
Findlay, *The Realism of Jesus;* Chapter 6.

1. *Beatitudes Point Out Qualities of Character, Happiness, and Influence.*

IT has been pointed out by some able men that the Beatitudes lead us into a new realm of morality. Characteristically, the Savior got down to bedrock in the realm of the spirit, and defined for His disciples the fundamental qualities essential to character, to joy, and to moral power. Henry Churchill King, speaking of the Beatitudes, said, "In them the supreme artist in living, facing the whole problem of the life for all men, distinctly challenges the ruling conceptions of his time, and definitely points out the qualities of *character* that must mark the citizen of the coming civilization of the brotherly men; and declares that these qualities are at the same time the supreme conditions of *happiness,* and that they contain as well the secret of all powerful *influence* for good." After pointing out that the Christ was disappointed with the false standards and acts of men, President King adds, "he has begun his preaching with the charge: Repent, get a new mind. That new mind and character he defines in the Beatitudes."

2. *Definition of "Blessed."*

It is usual for us to associate the word "Beatitude" with "blessed." But unfortunately the latter has now come to have little meaning for us, because it is used as a technical religious term. New Testament scholars almost despair of adequately translating the Beatitudes. It is almost necessary to paraphrase them if they are to be made readily understandable. It will not do to substitute "happy" for "blessed," because to our age "happiness" does not connote the same thing as the "blessedness" of which the Lord spoke. "What is apparently meant is 'to be congratulated upon their prospects'; the men and women described in the sentences which begin with this word are likely candidates for the Kingdom, as the 'rich' and 'well-fed,' 'the strong, the easy, and the glad' are not."

3. *First Group of Beatitudes deal with Inner Personal Qualities.*

In discussing the Beatitudes we shall divide them into two groups of four each. The first four Beatitudes have mainly to do with inner personal qualities; the second group with social matters—our dealings in relation to others. In the first Beatitude the Lord deals with the "poor in spirit." These seem to be lowly folk who, somehow, are out of tune

with the bustling, giddy, restless life about them. They are they who have a deep sense of spiritual deficiency and dependence upon God. These are they who "have no will of their own before God, only a perfect and contented submission to him." These are they who are "the humble, the teachable, the open-minded, and include as well the trustful." This Beatitude as reported in III Nephi 12:3 specifies that the above "who come unto me" are the heirs of the "kingdom of heaven." Such people are truly "blessed" and "to be congratulated upon their prospects." Those who mourn, are the subject of the second Beatitude. This class is made up of those who are deeply concerned for their sins, who mourn their defects, and who are truly repentant. These may be contrasted with those who are without conscience or scruple, who make no effort toward self-examination. The word "meek" in the third Beatitude is very difficult to render in modern speech. It was almost better to point to a man like President Wilford Woodruff as an example of it than to attempt to define it. The Old Testament meaning seems to be "humble." "Easy to get on with," "unassuming," "ready to make allowances," "gentle," "patiently persistent," are terms that define various phases of it. Professor Findlay in defining the "meek" says, "They are men, who, with great ends in view, are willing to give way and make allowances in matters of smaller moment; they have that rare faculty, the ability to distinguish trifles from what is of serious importance. All quarrelsome people justify themselves on the ground that the thing is a question of principle with them; the meek man knows by instinct where he must fight and where he can safely yield ground." Those who "hunger and thirst after righteousness" as mentioned in the fourth Beatitude have "the insatiable desire for character itself, the unfailing pursuit of the best in conduct and inner spirit." Such in their inner desires and outer actions attempt to conform to the will of God. Seemingly this Beatitude as reported in Matthew is not complete. III Nephi 12:6 indicates that the subjects of the Beatitude "shall be filled with the Holy Ghost." A better guide to fulfil their desires could scarcely be found. Professor Rall sums up the spirit of the first four Beatitudes as follows: "The central thought of the first four Beatitudes is one: the spirit of humility regarding onesself, the spirit of longing toward God."

4. *Second Group of Beatitudes Deals with Man's Relation to his Fellows.*

As pointed out above, the second four Beatitudes deal more especially with man's relation to his fellows. It should be constantly kept in mind that the first four do not necessarily exclude *all* relations with one's fellows; the emphasis is placed rather on the individual and his inner qualities. The second group with which we now deal emphasizes that righteousness does not exist apart from our fellows. The fifth Beatitude deals with the "merciful." This word carries with it a sense of "brotherly" rather than "pitiful." The merciful man has pity, of course, but he has as well a sense of courtesy and kindness that far transcends the "compassionate condescension of a superior to one beneath him." The Good Samaritan in the tenth chapter of Luke is the type of the merciful man. "Which now of these three, thinkest thou, was neighbor unto him that fell among thieves? And he said, "He that showed *mercy* on him." (Italics ours). The word "heart" of the sixth Beatitude has reference to the "mind" in our cur-

rent speech. The "pure minded" as suggested by one writer are those who in their quest of God "desire nothing else, they are set free from the hindrance of competing motives, unlike the rest of us who want so many things at the same time that we never really get anything." They have inner purity which comes by reason of their reverence of the sacredness of the person. "The pure in heart recognize the child of God in every soul, and treat him, accordingly, not as a thing, but as a holy person." Dr. King quotes a certain writer as saying, "Reverence is the root from which purity grows; and never was the essential nature of purity set in more vivid contrast with that blind and brutal profanity which is its opposite, than in Christ's striking utterance, 'Give not that which is holy to the dogs.'" The "peacemakers" of the seventh Beatitude are not to be regarded simply as "keepers of the peace." Such men are "those who seek to call their fellows away from the distraction of the desires which divide them and set them against one another." These actively seek to reconcile men and nations and promote the cause of peace. "The peacemaker not only withstands hate, but positively promotes the reign of love among men." Truly such men "shall be called the children of God." The eighth Beatitude deals with the reward of men valiant in the service of God. Persecution is the badge of such service and ought not to be regarded as a penalty. Every prophet, pioneer, reformer, and scholar knows that the path leading to truth and righteousness is beset with difficulties. Such men "have been willing to endure hardness, to face the trying experience of the pioneer in every realm, to give the one incontestable proof of love that is found in sacrifice and suffering."

5. *Every Beatitude is Necessary.*

It will be seen, in conclusion, that every Beatitude is necessary in the formation of a complete character. The order of the Beatitudes, it will be noted, is remarkable. Each leads one a step higher on the difficult road of spiritual achievement. If love in its broadest sense be compared to a diamond, then each Beatitude is a facet reflecting the qualities that make it up.

Questions

1. What is meant by character? Joy? (2 Nephi 2:25). Happiness? Pleasure?

2. What is your estimate of Ruskin's statement: "I believe the first test of a truly great man is his humility"?

3. What is the importance of getting a clear conception of the meaning of the Beatitudes?

Problems for Further Study

(Treat only those that time and circumstances permit)

1. Show, if you can, that the Beatitudes are progressive, i. e., that each one naturally leads up to the one that follows.

2. Learn what you can of the late Jane Addams. Discuss her life in the light of the Beatitudes.

3. Determine as far as you can, the great movements now in the world to promote the cause of world peace. What is the Church of Jesus Christ of Latter-day Saints doing to promote this cause?

4. Let the class determine by discussion and research the possibilities and importance of newspapers and periodicals in promoting ideals and human fellowship. To what extent are these agencies performing their function in the direction of the ideals expressed in the Beatitudes?

5. Point out incidents in the life of President Wilford Woodruff, that show his meekness.

TEACHERS' TOPIC

(For January, 1937)

The Parable of the Talents

(Matthew 25:14-30)

FOR the kingdom of Heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods.

"And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

"Then he that had received the five talents went and traded with the same, and made them other five talents.

"And likewise he that had received two, he also gained other two.

"But he that had received one went and digged in the earth, and hid his lord's money.

"After a long time the lord of the servants cometh, and reckoneth with them.

"And so he that had received five talents came and brought other five talents, saying, lord, thou deliveredst unto me five talents; behold, I have gained beside them five talents more.

"His lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord.

"He also that had received two talents came and said, Lord thou deliveredst unto me two talents: behold I have gained two other talents beside them.

"His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy lord.

"Then he which had received the one talent came and said, Lord, I know thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed.

"And I was afraid and went and hid thy talent in the earth; lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed.

"Thou oughtest therefore to have put my money to the exchangers and then at my coming I should have received mine own with usury.

"Take therefore the talent from him, and give it unto him which hath ten talents.

"For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath."

The story is true to the Oriental life of the period, for when a wealthy man was leaving his home for awhile he might leave his confidential slaves to act for him, letting them till his soil and use his money in trade. There was an understanding that the servants would be rewarded for their faithfulness.

The talent was about $1000 in our money; so ten talents represents a large fortune.

The master gave the servants time to make good use of the talents. He returned after a long absence to call them to account.

According to the ancient law all that grew on a man's land belonged to him, even though he had not sowed or planted. It was in this relation that the servant accused the master of harshness and greed.

Keeping in mind the definition of a parable, "An earthly story with a heavenly meaning," we know that our Lord does not mean money, but the natural gifts and opportunity for service. If we fail to use our gifts and take advantage of our opportunities we naturally forfeit them and "from him that hath not shall be taken away even that which he hath." For the one who uses his

gifts and takes advantage of opportunity and responsibility for service devoting himself to the Lord's work is the "one who hath" and to him shall be given more responsibility and ability.

Discussion

What is the meaning of "the more of love we give the more we have"?

What are the opportunities for development through service to others?

WORK AND BUSINESS

Repairing, Remodeling, Replenishing, Clothing, Bedding and Household Linens

THE old saying, "A stitch in time saves nine," surely is worth consideration, especially when so many synthetic materials of various kinds are used for every purpose in the home. Properly repaired articles, at the right time, require less replenishing. Remodeling may or may not be result of poor repairing.

Following the holiday seasons when the daily routine of work is more or less off schedule, is a good time to take an inventory of the household stock. It is between seasons and many wardrobes especially those of school children, show signs of wear, and with some changes in several articles they can be made to last the few remaining weeks of winter. Also preparation for the remodeling of the past summer, clothes can be done to meet the needs of the warm days which soon follow. Then, too, many department stores and smaller shops have taken inventories of their stock and are advertising sales of various kinds with as high as 75% off on some articles. While it is not economy to buy anything unneeded or non-usable because it is cheap, many good buys can be made at this time, especially of linens and bedding, and whose household does not need replenishing from time to time? Careful planning not only saves money and energy but many hours of tedious work entailed in keeping up family standards.

Whether repairing or remodeling worn fabrics, or buying new ones it is the smart and clever woman who knows her textiles, how best to use and to care for them. With the large amount of rayon consumed (250,000,000 lbs. of fabrics yearly is the estimated amount produced) every customer who uses it should be informed as to what will or will not wear or wash well. The weave is the gauge by which its cleanable qualities are measured. The close fine even weave lends itself best to proper care and is usually washable.

Not all fabrics are preshrunk and to save shrinkage after laundering it is best to wash material before it is made up. Colors often make a costume and should last the life of the garment. Sunlight, washing, perspiration and other conditions cause fading, be sure colors are fast or the effort in matching materials and accessories will be lost. Stretchy materials often cause baggy skirts and droopy hems. Pull the fabric firmly between fingers; if it gives much and does not go back in place chances are it will stretch when washed or worn very much. For the woman who sews fashion and pattern designers and fabric manufacturers are cooperating better and each month brings beautiful new designs and fabrics adapted to meet the various needs. Home sewing and remodeling is being revived. The active women of today require a full and varied ward-

robe and a larger supply of household linens. These needs either mean extravagance or economy; it is the latter most women are choosing. They have discovered that few things are necessary to make sewing easy and enjoyable. With good material either new or renovated, an easy-to-follow pattern, a suitable design, sharp cutting scissors, a tape measure and a few good pins most women can create for themselves and their families clothes of beauty and distinction. You, too, may get satisfaction from so doing because you may choose just the pattern you like, make it in the fabric you want, have your fabrics any design or color, be sure of proper fit, and pay as much or little as you desire.

For best results in repairing any fabric, the same kind of material in weave and texture and thread in size and color should be used. Especially is this true in mending stockings and lingerie. The dainty appearance of the latter may be preserved by occasional tinting. A faded blue garment will tint a delicate orchid with pink dye. A pale yellow will shade into a delicate green with blue dye. Many other combinations can be produced with little experimenting, but only small quantities of dye should be used for pastel colors. White woolen blankets which have become yellowed with age or unproper washing may also be dyed pink, rose green or any favorite color, and when bound with material with same or contrasting color they are pretty as well as serviceable. Sheets that show signs of wear will give longer service if torn apart down the center, the salvage edges turned to middle and sewed with a flat seam, and the torn edges finished with a narrow hem. Cotton sheet blankets may be treated the same way. Unbleached sheeting bought by the yard and hemmed at home will wear longer than ready-made sheets, it soon bleaches out white. Materials to be remodeled should be cleaned according to their characteristics and carefully pressed before using. If in doing the latter the fabrics become scorched it may be removed from light woolen material by spreading French chalk or moistened cornstarch over scorched place and let remain until starch is thoroughly dry. If on linen wash with soap and water or wet with lemon juice and place in sun. Moistened bicarbonate of soda will remove it from light silk. White felt hats may also be cleaned with moistened starch, paste of magnesium and water, dry cornmeal or art gum. Brush carefully; either method is used. Crushed nap or pile of such material as velvet can be restored by placing spot over basin of hot water, the wrong side next to the water or by using a moderately hot iron on wrong side while material is in hanging position. Sometimes just exposure to air will restore it. If dry cleaning has to be done at home every precaution should be taken to avoid accidents. Friction often causes explosion and starts fires. Do not use washing machine for such purposes. It is never economy to combine new with old material unless it is for parts of article where there is extra or excessive wear. Time spent in selecting clothes, bedding and linens saves time in caring for them. Let quality, durability, adaptability, and usability be guides in accomplishing this.

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LITERATURE

(For Second Week in January)

Lesson IV

Abraham Lincoln

AT the services for Will Rogers at the Hollywood Bowl, Rupert Hughes said that a word used to describe Abraham Lincoln could perhaps best be used to describe Will Rogers. That word was "homespun." If it be true, then the word "homespun" is an exalted word; for it looms large in the lives of two of America's most unique citizens, and has helped to build two of the most characteristic and beloved men of our Republic. Both disdained the conventional demands of dress; both could tell good stories; both knew the value of a sense of humor, and both had an understanding of human nature so rare that from it there evolved a compelling and keen philosophy of life.

The life of Abraham Lincoln written by Carl Sandburg, American poet, is entitled "Abraham Lincoln, The Prairie Years." And that is exactly what it is, for it does not follow him to the Nation's Capitol. It is a volume of 908 pages and carries with it the history of the settlement of the Prairie Country. It is one of the great volumes of American pioneer life, vitalized by a discriminating and plentiful use of detail.

Abraham Lincoln's father's name was Tom. He lived in a country where when "they wished to speak of lighter things, they could talk about pancakes." It was a saying that a woman who was clever "could toss a pancake off the skillet up through the top of the chimney and run outdoors and catch it coming down."

Tom Lincoln was looking for a wife. His eyes fell upon a brunette sometimes called Nancy Hanks and sometimes Nancy Sparrow, who lived with the Sparrow family. Lucy Hanks had given birth to Nancy in Virginia, in 1784, "and had traveled the Wilderness Road carrying what was to her a precious bundle through Cumberland Gap and on into Kentucky."

"Tom Lincoln had seen this particular Nancy Hanks living with the Sparrows and noticed she was shrewd and dark and lonesome. He had heard her tremulous voice and seen her shaken with sacred desires in church camp-meetings; he had seen her at preachings in cabins when her face stood out as a sort of picture in black against the firelight of the burning logs. He knew she could read the Bible, and had read in other books. She had seen a few newspapers and picked out pieces of news and read her way through. . . . Her dark skin, dark brown hair, keen little gray eyes, outstanding forehead, somewhat accented chin and cheek-bones, body of slender build, weighing about 130 pounds, these formed the outward shape of a woman carrying something strange and cherished along her ways of life. She was sad with sorrows like dark stars in blue mist. The hope was deep burned in her that beyond the harsh clay paths, the everyday scrubbing, washing, patching, fixing, the babble and the gabble of today, there are pastures and purple valleys of song."

"She believed in God, in the Bible, in mankind, in the past and future, in babies, animals, people, flowers, fishes. Everyday came scrubbing, washing, patching, fixing. There was

so little time to think or sing about the glory she believed in." Nevertheless, on June 10, 1806, she married Thomas Lincoln, according to the rites of the Methodist Episcopal Church.

It was a Kentucky wedding where bear-meat, venison, wild turkey and ducks' eggs, wild and tame, and maple sugar lumps tied on a string to bite off for coffee or whiskey were served. Nor was this all. A sheep had been barbecued over coals of wood burned in a pit. It would seem that the whole village attended the wedding and that whiskey was much in evidence.

She was a June bride. Her husband put her on a horse and they rode along the red clay road to Elizabethtown, where they settled in a cabin close to the courthouse. The new husband was a carpenter who made cabinets, door-frames, window sashes, and coffins. His reputation was that of a solid reliable man whose word could be depended on.

While living in Elizabethtown their first child was born, a girl who they named Sarah. In blossom-time of the year 1808 Tom and Nancy with little Sarah moved to a farm of George Brownfield. "The smell of wild crab-apple blossoms, and the low crying of all wild things came keen that summer to the nostrils of Nancy Hanks."

Later the Lincoln's moved to a place about two and a half miles from Hodgenville. "The floor was packed-down dirt. One door, swung on leather hinges, let them in and out. One small window gave a look-out on the weather, the rain or snow, sun and trees, and the play of the rolling prairie and low hills. A stick-clay chimney carried the fire smoke up and away."

One morning in February, 1809, Tom Lincoln came out of his cabin, stopped a neighbor and asked her "to tell the 'granny woman,' Aunt Peggy Walters, that Nancy would need help soon. . . . "On the morning of February 12, a Sunday, the 'granny woman' was there at the cabin, and she and Tom Lincoln and the moaning Nancy Hanks welcomed into a world of battle and blood, of whispering dreams and wistful dust, a new child, a boy."

Later Tom Lincoln threw some wood on the fire and an extra bear-skin on Nancy and went up the road to where Tom and Betsy Sparrow lived. He was met at the door by Dennis Sparrow, an adopted son of nine years of age. On hearing the news, Dennis hurried to the Lincoln cabin where the mother lay "on a bed of poles cleated to a corner of the cabin, under warm bearskins."

"What you goin' to name him, Nancy?" the boy asked.

"Abraham," was the answer, "after his grandfather."

Soon after came Betsy Sparrow, who washed the baby and put on him a linsey shirt and a yellow petticoat, "cooked dried berries with wild honey for Nancy, put the one-room cabin in better order, kissed Nancy and comforted her, and went home."

Dennis and Betsy were there next morning. Dennis asked to hold the baby, who cried, so he handed it to Betsy, saying as he did so, "Aunt, take him! He'll never come to much."

"So came the birth of Abraham Lincoln that twelfth of February in the year 1809—in silence and pain from a wilderness mother on a bed of corn-husks and bearskins—with an early laughing child-prophecy he would never come to much."

The family lived on Knob Creek farm from Abe's third to past his seventh year. At that time the boy walked four miles a day to Knob

Creek school to learn to read and write. In 1816 his father was appointed road surveyor.

Yet as time went on poor white men were having a harder time to get along. So when Indiana was admitted into the Union as a state, the Lincoln's took note of it, and resolved to move again. They traveled, coming in time to the Ohio River. And finally Tom Lincoln, his wife, his son and daughter arrived at Little Pigeon Creek, without horse or cow or house. "Naked they came into the world," says Sandburg, "and almost naked they came to Pigeon Creek, Indiana." Here they faced pioneer life in all its rigors and there they lived for fourteen years.

Lincoln's world was a narrow world, but the moon that looks on all things had seen many changes in those days. For one thing, in 1816 it had seen sixteen thousand wagons come along one turnpike in Pennsylvania; up the Mississippi River that year had come the first steamboat to curve into the Ohio River and land passengers at Louisville. Wagons and the iron horse were coming, ingots, iron, steel, were being made in Pennsylvania, and a sheet copper mill was starting in Massachusetts.

A new cabin was built in the new state, and when the early frosts came the Lincoln's moved into it. The children had to walk nine miles to school. Nancy cleaned Abe's ears, where he had failed, and combed the tangle out of his sandy black hair and said: "Abe, you go to school now, and larn all you kin." And he said, "Yes, mammy," and started with his sister through the forest haunted by bear, deer, coon, and wildcats. One day they heard a crash in the timber of horses and wagon and looking out saw Tom and Betsy Sparrow and their seventeen year old boy, Dennis Hanks. But a year had scarcely passed when Tom and Betsy were taken with the "milk sick," beginning with a tongue coated white. Both died in October, and were buried on a little hill nearby.

Then one day Nancy had the burning in "her vitals," and her tongue too was white. Her feet and hands grew cold and her pulse slow. She called her children to her bedside and told Abe he must be good to his sister and father. So on "a bed of poles cleated to the corner of the cabin" like the one on which Abe was born, Nancy lay with the tire of a pioneer mother in her eyes and the pinch of want about her mouth. The children came and cried, "Mammy, Mammy," but there was no reply as their voices faded into silence. Nancy Hanks was dead. At thirty-six years of age the wilderness had claimed her life. Her little son assisted in making the crude coffin and she was laid to rest on the hill beside Tom and Betsy Sparrow.

Note: Further detail may be found in chapters one to twelve of "Abraham Lincoln," by Carl Sandburg.

Questions

1. In what state was Abraham Lincoln born?
2. What were the names of his father and mother?
3. What was his father's reputation?
4. How would you characterize his mother?
5. Describe "little Abe's" first clothes.
6. What is the difference between the way our babies are dressed today and the way "little Abe" was dressed?
7. What would we fear if we dressed our babies that way today?
8. What Christian virtues characterized these early pioneers?

SOCIAL SERVICE

The Spirit Of Service In Industry, published in the October Magazine, will be the Social Service lesson for the fourth week in January, not in December as published, as it is not expected any association will meet so near Christmas.

CHILD GUIDANCE

Lesson IV

Fear

FEAR is perhaps the most common emotion which human beings experience, yet it is extremely doubtful if the child has any inherent fears at birth. Most fears are produced by some experience through which the individual has had to pass in early life.

In dealing with children we are very prone to speak of their foolish fears, yet they are foolish and unreasonable to us as adults simply because of our inability to understand how certain experiences have left upon the mind of the child impressions and feelings which govern conduct for a long time. A large number of parents frighten children either as a punishment or as a means of obtaining desired conduct, and perhaps only a very few parents take the fears experienced by their children seriously enough. They do not make inquiry into their cause nor make efforts to eradicate them by careful explanation.

There appear to be two distinct types of fear—what might be called objective and subjective fears. The first are fears of things which can be seen or heard, like animals, policemen, doctors, lightning, guns and high places. The subjective fears are more intangible, and the causes are very hard to find. They are based on the feelings and attitudes of the child to something which he has heard and upon which he has brooded without daring to express his fear.

Objective fears are usually more easily recognized and comparatively easy to overcome. Sometimes the child has forgotten the experience with which the fear was associated in the first place, but if it can be recalled the fear can be taken out of it by a straightforward explanation.

Some children are afraid of anything new or strange, but they soon become accustomed to it if they are allowed to do so gradually. It is a mistaken notion that a child should be pushed into a situation where he is afraid in an effort to "train him." A little child who cries at his first experience of bathing in the big ocean is not helped by being thrown in, but on the contrary gets an experience of dread and fear of water which may not be easily overcome.

Fear of animals may occur at a very early age but usually passes off as soon as the child becomes accustomed to the sight of them, unless he has some especially unfortunate experience in being frightened either by the animal itself or by threats that the animal will get him if he is not a good boy.

Many children are threatened with the policeman or the "bogie man."

Sometimes mother speaks to the ragman and asks him to take a naughty boy away in his bag. It is particularly unfortunate when mothers use a threat of the doctor to frighten their children into obedience, for the time may come when a child's life may depend on a doctor's being able to get him to take treatment without crying or struggling. "The doctor cuts the fingers of little boys who touch things" is not good preparation for such an emergency.

Often fears are due to unpleasant experiences for which the parents are in no way to blame, and may even extend to things which are merely associated with the unpleasant experience. For instance, a child who has been hurt in a doctor's office may be afraid to enter any place which looks like a doctor's office. A book agent, with his black bag, may be a terrifying figure to such a child. This is a very different thing from fears that are produced in the child's mind by threats, or the fears based on a real situation or by appealing to the child's courage to face his fears bravely.

Children quickly adopt the attitude of their parents, be it one of bravery or fear. Many mothers wonder where their children get their fear of lightning or animals, forgetting that they themselves have shown fear when they thought the children were not noticing.

Such was the case with little Ellen. Her mother thought the child inherited from her a fear of the dark and everything strange. Ellen would awake screaming at night, saying some one was climbing in at the window. Her mother compared this in the child's hearing to her own fear of being left alone of an evening when she thought every sound meant a lurking marauder. The mother had heard many ghost stories in childhood, and though she denied that she had ever told them to Ellen, she talked quite freely about them in her presence. It is not hard to see where this child's "inherited" fears originated.

If the child develops a fear of loud noises and flashes of light, such as thunder and lightning and firing of guns, he can overcome it only with the help of intelligent suggestion from the parents. He must see from their attitude that there is no occasion for fear. The mother who is terrified by these situations and whose fear is openly demonstrated before the child can be of no assistance to him. Imitation clearly plays an important part in the development and control of fear. This may be seen, for instance, if things go wrong at sea and a ship is in danger. One panic-stricken person may start a stampede for the lifeboats, whereas one calm and fearless officer can quell the impending panic and control the situation.

The subjective fears are very hard to trace back to their cause and to overcome. They are often so vague and intangible that an adult would not dream that a child could be thinking of such things. As Victor Hugo says in his "Recollections of Childhood," "But a thing once said sinks in the mind; that which has struck the brain often, from time to time comes back again, and in the breast of simple infancy lives unexplained full many a mystery."

For example, vague and poorly formulated ideas about death are the basis of more mental anxiety in children than is generally supposed. To one child death meant being buried in a hole, another child had a fear of being buried alive, and many children are disturbed by the line in the evening prayer which is familiar to most children. "If I should die before I wake." It would be impossible to state all the vague fantasies

of childhood about this ever-present problem of death, but it should not be difficult to give the average child a conception of death and the hereafter which will do much to allay the common fears surrounding this mystery.

Another common fear which children have is that of being deserted by their parents. This undoubtedly is brought about in many instances by their having been told at some time or other that if they were not good their parents would go away and leave them. Some parents even wrap them up and say they are going to give them away. One mother, who had to go to a hospital for a week's treatment, told her little girl, 3 years old, that she was going out to buy a loaf of bread. The child watched at the window for her mother to come back, and when hour after hour passed she became terrified. Once she was taken past a huge building where she saw her mother in a bathrobe sitting at a window but could not speak to her. Weeks later, when mother was at home and well, this child could not sleep at night fearing that her mother would go away again if she closed her eyes. Fear of being deserted is not often expressed in words but more often in the attitude of the child toward the mother, so that separation, even for a moment, produces an unpleasant scene. A child with this hidden dread may give up games with other children in order to stay close to mother's side, and, even up to the age of 10 or 12, may return home frequently to make sure that mother is there.

Things said in jest may cause great anxiety to a little child. A man, now a college professor, relates how he suffered for weeks in boyhood because some one told him that if he ate bread and molasses, horns would grow on his head. He at once gave up eating that delicacy without explaining to anyone through fear that he would be laughed at. Then he imagined that he had lumps on his forehead. In a frenzy of anxiety he asked his mother if she could feel the horns, and she, thinking it was a part of some game, said, "Yes, I believe I do." The grown man still feels the pain of that experience.

Fear is a driving force in human conduct. It makes us do things; it keeps us from doing them. It protects from danger, and without a reasonable amount of fear mankind could not live. It is useless to talk about eradicating fear, but in training the child every effort should be made to see that fear does not become a curse instead of a means of protection. A child should fear punishment, danger, loss of the approval of those he cares for, and, when he becomes old enough to appreciate it, loss of the approval of his own conscience. He should not have to spend his early years weighed down by fears which make him nervous and sleepless at times, afraid to play happily or work with enthusiasm, all because some one found it convenient to get him to obey through fear or failed to help him by wise understanding and explanation at the right time to get rid of unpleasant experiences.

Problems for Discussion

1. Cite from your own experience examples of fears you suspect were learned by contagion from others in your family. To what extent do you think they are based on genuine danger?

2. What effect on the child's attitude toward you do you suppose using fear as a means of discipline has?

3. How would you go about helping a child to overcome fear of other people (timidity)? How could mu-

tually shared projects, such as group games and toys enjoyed in common re-condition a child so that fear would be replaced by enjoyment in associating with others? Show how unpleasant social experiences might have the opposite effect on the shy child.

4. What would you expect the effect to be on the young child when the mother is constantly anxious and fearful? What would be the likely effect on a child near maturity? Discuss the mental hygiene and significance of "courage is contagious."

5. Why should a child who must go to the dentist and be hurt not be told there is nothing to fear, that it won't hurt? How would you fortify the child against such inevitable experiences?

6. Did Christ teach the Gospel by using primarily love or fear? What do you think this fact has had to do with the great influence Christianity has had over mankind?

MY SONG

By Adeline Rasmussen Ensign

I sang a song, a blithesome song,
I felt so light and gay,
I thought I sang it to myself
And went upon my way.

But other folk there were who heard,
For ere the last note died
There came an echo of my song
It seemed from every side.

And other steps are lighter now,
And other hearts more gay,
For other folk are singing now
And joyful is their day.

LITTLE BOY

By Theora Jensen Box

Little Boy, there's wonder in your deep blue eyes,
You're quite a mite to tackle such a job.
You're just a babe, who's started on this trek of life;
It's rough and rocky, so believe in God.
Little Boy, there's trouble and there's sorrow here,
Enough to down a tiny lad like you.
But there's smiles and sunshine just beyond the clouds,
And if you'll keep faith, the sun will soon shine through.
Little Boy, may you grow up to be a man,
The kind of man God meant His boys to be.
Be good, and live a decent sort of life, my son!
For Little Boy, you're God's best gift to me.

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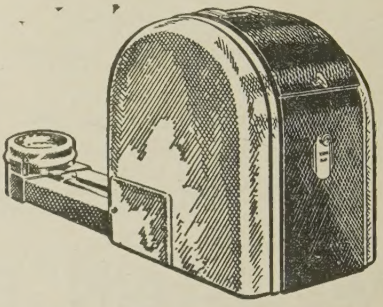

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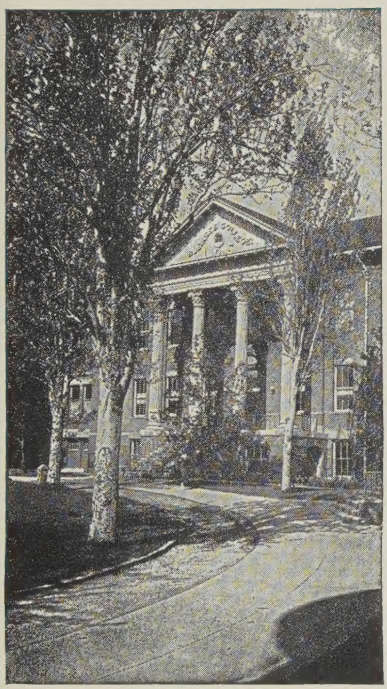

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